

Youth ! Arise, Awake and Adopt the Right Path of Life

(A compact Self-Guide for the modern students and youth on the "Right Path of Life" for laying a proper and strong foundation of life during their youth period and for living a successful, purposeful, prosperous, happy and peaceful human life upon this earth plane)

Volume - 9

Swami Sivananda Saraswati
Swami Chidananda Saraswati

Compiled by
Mohan Lal Agrawal

Second Edition 2019

Authors : Swami Sivananda Saraswati
Swami Chidananda Saraswati

Compiler : Mohan Lal Agrawal

Publisher : Mohan Lal Agrawal
At.- Kansari Para
P.O/Dist.- Bolangir
(Odisha), PIN - 767001

Printer : Jayashree Printers
At:- Old Palace Road,
P.O/Dist:- Bolangir
(Odisha), PIN - 767 001

© Copy right reserved with:-
(1) Mohan Lal Agrawal, Compiler,
(2) Bishnu Debananda Agrawal.
All rights reserved

First edition 2012 - 1000 copies
Second edition 2019 - 50 copies
(Enlarged, revised and recast edition)

This book is meant for free distribution amongst the modern students and youth, with a fervent prayer to them to kindly study the book earnestly and carefully and put the knowledge gained from the teachings contained in the lessons of the book into practice in their day-to-day life sincerely and diligently, for their own highest good and supreme welfare.

Views of Students and Youth, Teachers and Professors, Educationists and Academicians, School, College and University Administrators, Editors of News Papers and all other Readers, on this book are humbly and earnestly invited in the following address:-

MOHAN LAL AGRAWAL, AT: - KANSARI PARA,
P.O/DIST: - BOLANGIR (ODISHA), PIN - 767 001,

**TABLE OF CONTENTS —
ALL VOLUMES (No. 1 to 16)**

Part - A		PROLOGUE
		VOLUME - 1
Section	A	Publisher's Note to the second edition
Section	B	Publisher's Note to the first edition
Section	C	Compiler's Note to the second edition
Section	D	Compiler's First Prayer to the modern Students and Youth
Section	E	Spiritual Outlook for the Youth
Section	F	Acknowledgement
Section	G	Students, Spiritual Literature and Sivananda (A Booklet)
Section	H	Moral and Spiritual Regeneration (Excerpts from a Book)
Section	I	Life Building and Successful Living — Ways and Means
		VOLUME - 2
Section	J	Value Education (Moral, Ethical, Religious and Spiritual Education) — Its burning necessity in the life of the modern students and youth
Section	K	Sivananda Literature — Its great benefits for the modern students and youth in life building and successful living
Section	L	"Save the Youth, Save the Nation" — Compiler's humble, open Prayer to Governments, all Institutions and fellow Citizens
		VOLUME - 3
Section	M	Philosophy, Science, Religion, Yoga and God
Part - B		INTRODUCTION TO HUMAN LIFE
Lesson	1	Real Nature of Human Beings
Lesson	2	True Purpose of Human Life

Part - C		FOUNDATION OF SUCCESSFUL HUMAN LIFE
		VOLUME - 4
Lesson	3	Good Physical Health — The First Foundation of Successful Human Life (Health, Food, Health & Hygiene, Exercises, <i>Hatha</i> Yoga, <i>Asanas</i> , <i>Bandahs</i> , <i>Mudras</i> , <i>Kriyas</i> , Special Instructions, Relaxation)
		VOLUME - 5
Lesson	3	Good Physical Health — The First Foundation of Successful Human Life (Contd.) — (<i>Pranayam</i> , Special Instructions, Relaxation, Sleep, Mental Therapeutics, Twenty-four Precepts)
		VOLUME - 6
Lesson	4	Powerful Mind — The Second Foundation of Successful Human Life (Mind, its nature, mysteries and control; Thought Power)
		VOLUME - 7
Lesson	4	Powerful Mind — The Second Foundation of Successful Human Life (Contd.) — (Memory culture, Will culture, Thought culture, Concentration (<i>Dharana</i>), Meditation (<i>Dhyana</i>), Mental hygiene)
		VOLUME - 8
Lesson	5	Celibacy (<i>Brahmacharya</i>) — The Basis of Successful Human Life, both secular and spiritual
		VOLUME - 9
Lesson	6	Noble Character (<i>Satcharitra</i>) — The Third Foundation of Successful Human Life
Lesson	7	Moral and Ethical Conduct (<i>Sadachara</i>) — The Fourth Foundation of Successful Human Life

		Personality development
Part - D		GRAND OBJECTS OF ASPIRATION OF IDEAL HUMAN LIFE
		VOLUME - 10
Lesson	8	Indian Culture (<i>Bharatiya Sanskruti</i>)
Lesson	9	Religious Pursuit (<i>Dharma</i> or Ethical Value) — The First, Foremost and The Foundational Grand Object of Aspiration of Ideal Human Life
		VOLUME - 11
Lesson	10	One's prescribed duties (<i>Svadharmā</i>)
Lesson	11	Economic Pursuit (<i>Artha</i> or Economic Value) and Vital Pursuit (<i>Kama</i> or Vital Value) — The Second and The Third Grand Objects of Aspiration of Ideal Human Life
Lesson	12	Spiritual Pursuit (<i>Moksha</i> or Spiritual Value) — The Fourth and The Supreme Grand Object of Aspiration of Ideal Human Life
		VOLUME - 12
Lesson	13	Spiritual Preceptor (<i>Aadhyatmik Guru</i>)
Lesson	14	<i>Japa</i> Yoga
Lesson	15	Yoga of Synthesis (<i>Samanwaya</i> Yoga)
		VOLUME - 13
Lesson	16	Divine Life (<i>Divya Jeevana</i>)
Lesson	17	Company of Saints (<i>Satsanga</i>) and Study of Holy Scriptures (<i>Svadhyaya</i>)
Part - E		ACHIEVEMENT OF THE FOUR GRAND OBJECTS OF ASPIRATION OF IDEAL HUMAN LIFE
		VOLUME - 14
Lesson	18	Domestic Life and Spiritual Life
Lesson	19	Spiritual Practices (<i>Aadhyatmik Sadhana</i>)

Lesson	20	Resolve Form, Spiritual Diary and Daily Introspection
		VOLUME - 15
Part - F		ADVICES TO STUDENTS
Lesson	21	How to lead a successful life and Twelve Keys to Happiness and Success for Youth — Swami Chidananda Saraswati
Lesson	22	Twenty Advices to Students, An Ideal Daily Routine for Students and Daily Diary for Students — Swami Sivananda Saraswati
Part - G		UNITY OF RELIGIONS AND WORLD PEACE
Lesson	23	Unity of Religions
Lesson	24	World Peace
		VOLUME - 16
Part - H		EPILOGUE
Section	A	<i>Upanishadic</i> Convocation
Section	B	Universal Prayer
Section	C	Life Building and Successful Living — Further Ways and Means
Section	D	Living of Religious and Ethical Life (<i>Dharmik Jeevana</i>) and Spiritual Life (<i>Aadhyatmik Jeevana</i>) during student life and youth period
Section	E	Compiler's Last Prayer to the modern Students and Youth
Section	F	Message of Swami Chidananda to modern Students and Youth
Section	G	Message of Swami Sivananda to modern Students and Youth
Section	H	Message of Swami Sivananda to Teachers and Professors
Section	I	Message of Swami Sivananda to Universities, Colleges and Schools

Section	J	Message of Swami Sivananda to modern Men
Section	K	Message of the Himalayas
Section	L	Model Sivananda Study Circle
Section	M	Model 01 Day Students' Awareness Programme
Section	N	Model 05 Days Students' Awareness Programme
Part - I		APPENDICES
Appendix	1	Brief Life Sketch of Swami Sivananda Saraswati
Appendix	2	Brief Life Sketch of Swami Chidananda Saraswati
Appendix	3	Sivananda — The Ideal Modern Saint
Appendix	4	Sivananda's Influence in the West
Appendix	5	Modern Prophet of the Himalayas
Appendix	6	National Code of Conduct
Appendix	7	Complete Books of Swami Sivananda Saraswati
Appendix	8	List of Books, Authors and Publishers

CONTENTS

Table of Contents of Present Volume No. 9

PART — C — FOUNDATION OF SUCCESSFUL HUMAN LIFE

Lesson	Contents	Page No.
Lesson - 6	Noble Character (<i>Satcharitra</i>) — The Third Foundation of Successful Human Life	
	1. What is character	13
	2. Character is power	13
	3. Character-Building	15
	4. Ahimsa	19
	5. Adaptability	22
	6. Benevolence	24
	7. Charity	26
	8. Cheerfulness	29
	9. Courtesy	31
	10. Forgiveness	33
	11. Fortitude	33
	12. Friendship	37
	13. Generosity	40
	14. Gentleness	40
	15. Goodness	41
	16. Honesty	43
	17. Hope	44
	18. Humility	46
	19. Kindness	46

Lesson	Contents	Page No.
	20. Love	48
	21. Magnanimity	50
	22. Manners	51
	23. Nobility	52
	24. Obedience	53
	25. Optimism	54
	26. Patience	54
	27. Patience and Perseverance	57
	28. Patriotism	58
	29. Peace	58
	30. Politeness	60
	31. Purity	62
	32. Right Conduct	63
	33. Simplicity	69
	34. Sweetness	70
	35. Toleration	71
	36. Truthfulness	74
	37. Ahamkara (Egoism)	75
	38. Anger	80
	39. Arrogance	83
	40. Avarice	87
	41. Boasting	88
	42. Cares, Worries and Anxieties	89
	43. Covetousness	90
	44. Crooked- mindedness	90

Lesson	Contents	Page No.
	45. Depression	91
	46. Diffidence	92
	47. Dilly-Dallying	93
	48. Dishonesty	94
	49. Envy	94
	50. Fear	95
	51. Greed	98
	52. Hatred	99
	53. Intolerance	102
	54. Jealousy	103
	55. Passion	106
	56. Revenge	115
	57. Rudeness	116
	58. Selfishness	117
Lesson - 7	Moral and Ethical Conduct (Sadachara) - The Fourth Foundation of Successful Huma Life	
	1. What is ethics ?	123
	2. Basis of ethics	135
	3. Morality	148
	4. Conduct of Right Life	165
	5. Enemies of ethics	196
	6. Special ethics	209
	7. Duties of Man	226
	8. Morality - The Basis of Spiritual Life	242
	Personality Development	243

LESSON - 6

**NOBLE CHARACTER (SATCHARITRA)—
THE THIRD FOUNDATION OF
SUCCESSFUL HUMAN LIFE**

WHAT IS CHARACTER

(SWAMI SIVANANDA)

Character is the aggregate of peculiar qualities which constitute an individuality.

Character is the combination of qualities distinguishing any person or class of persons. It is any distinctive mark or trait of a person.

Character is the peculiar quality impressed by nature or habit on a person which distinguishes him from others.

Character is what one is: reputation, what he is thought to be. His record is the total of his actions. A man's record will substantially express his character. His reputation may be higher or lower than his character or record will justify. One's nature includes all his original endowments or propensities; character includes both natural and acquired traits.

CHARACTER IS POWER

Character is power. Characterlessness is practically death. Character is made by Karma. Character makes the will.

Character is the ornament of the virtuous. Character is the real protection and ornament of a woman.

Your character, your future is built by your thoughts and deeds. As you think, so shall you become. If you think nobly, you will be born with a noble character. If you think badly, you will be born with a bad character. This is the immutable law of nature. Change your mode of thought and mental attitude from this very minute. Develop right thinking. Have pure Sattvic desire. Thought transformed will transform your life. .

Do good actions. Entertain sublime, divine thoughts and build your character. Have one pure, holy desire, the desire for liberation from the wheel of birth and death. Root out hatred. Radiate

love and compassion. Pure Prem alone can overcome hatred and enmity. True selfless love is the greatest redeeming and unifying force in the universe. See and feel the presence of the Atman in all things.

Your character depends upon the quality of thoughts held in your mind and the mental pictures of ideals entertained by you. If your thoughts are of a base nature, you will have a bad character. If you entertain noble thoughts, sublime ideals and holy pictures, you will have a magnanimous character. You will have a magnetic personality. You will be a centre of joy, power and peace. If you develop the practice of cultivating sublime divine thoughts, all base thoughts will perish by themselves gradually. Just as darkness cannot stand before the sun, so also evil thoughts cannot stand before the sublime thoughts.

More than the moral lessons taught in schools is the training which the children receive at home. If the parents take care of the development of character in their own children, the moral lessons will be like the good seeds sown on fertile soil. When children grow up to youth and manhood they will become ideal men.

Father and mother are only responsible for the character of their children. If the parents are irreligious, their children also become irreligious. It is the onerous duty of parents to give their children religious training in their boyhood. They should themselves lead the Divine Life. When religious Samskaras are lodged in boyhood, they will strike deep root, blossom and bear fruit when they attain manhood.

There is no religion higher than virtue. Virtue brings peace. Virtue is greater than life and prosperity. Virtue is the gateway to Bliss. Therefore be virtuous always. Let virtue be your mainstay.

Courage is that quality of mind which enables one to encounter danger and difficulties with firmness or without fear or fainting of heart. Valour, intrepidity, boldness are synonymous terms. It is a positive attribute of the mind. This quality is very necessary for material and spiritual progress. A coward dies many times before

he actually leaves this physical body. Honesty and justice are linked with courage. There are people who have exhibited physical courage during combat, but who have shown but very little moral courage in matters of principle. Moral courage is an attribute of the soul. It comes from the source within.

CHARACTER - BUILDING

A man may die, but his character remains. His thoughts remain. It is the character that gives real force and power to man. Character is power. They say, "Knowledge is power;" but I say, with all the emphasis at my command, that "Character is power." Without character, the attainment of knowledge is impossible. That man who has no character is practically a dead man in this world. He is ignored and despised by the community. If you want success in life, if you want to influence others, if you want to progress well in the spiritual path and if you wish to have God-realisation, you must possess an unblemished, spotless character. The quintessence of man is his character. The character of a man survives or outlives him. Sankara, Buddha, Jesus and other Rishis of yore are remembered even now because they had wonderful character. They influenced people and converted others through their force of character.

Money is nothing before character. Character is a mighty soul-force. It is like a sweet flower that wafts its fragrance far and wide. A man of noble traits and good character possesses a tremendous personality. Personality is character only. A man may be a skilful artist. He may be a clever musician. He may be an able poet or a great scientist. But if he has no character, he has no real position in society. People will despise him.

Character is a broad term. In a restricted sense, it means moral character. When we say that Mr. Ram Narayan is a man of character, we mean that he is strictly a moral man. In a broad sense, a man of character is expected to be kind, merciful, truthful, generous,

forgiving and tolerant. He is expected to possess all the Sattvic virtues or qualities. He may be strictly moral. This is one great qualification. But if he speaks deliberate untruth, if he is selfish and greedy, if he hurts the feelings of others, he is called a man of bad character. A man who wants to develop his character must be an all-round man. He should possess all the qualities that are mentioned in the thirteenth and sixteenth chapters of the Gita. Then he is a perfect man. Then he is a man of perfect and spotless character. A man of perfect character should possess the following virtues: humility, unpretentiousness, harmlessness, forgiveness, service of the teacher, purity, steadfastness, self-control, indifference to the objects of the senses, absence of egoism, insight into the pain and evil of birth, death, old age and sickness, fearlessness, cleanliness, alms-giving, study of scriptures, austerity, straightforwardness, absence of wrath, renunciation, peacefulness, absence of crookedness, compassion to living beings, uncovetousness, mildness, modesty, absence of fickleness, vigour, fortitude, and also, absence of envy or pride.

You sow an action and reap a habit. You sow a habit and reap a character. You sow a character and reap a destiny. The impressions of thoughts, feelings and actions are impressed indelibly on the subconscious mind. You may die, but the impressions are always there. It is these impressions that bring you back to this universe. The impressions of thoughts and actions coalesce together and develop into a habit. The habits coalesce together and form a character. You are the author of these thoughts and habits. What you are today is the result of your past. It is all habit. You can make and unmake it through thoughts and deeds.

A rogue is not an eternal rogue. A prostitute is not an eternal prostitute. Put these people in the company of saints. They will be newly moulded and will be transformed into saints with virtuous qualities. Dacoit Ratnakar was changed into sage Valmiki. Jagai and Madhai who pelted stones at Nityananda were changed into

veritable devotees. Their mental images, ideals and thoughts were changed. Their habits were changed. It is within the power of every man to change his bad character and thoughts. If good thoughts and good ideals are supplanted in place of vicious thoughts and wrong feelings, the man will grow in the path of virtue. A liar will become a truthful man. A scoundrel will become a saint.

The method of Pratipaksha Bhavana (thinking of the opposite) can change the habits, qualities and character of man. Think of courage and truth. You will become courageous and truthful. Fear, and the habit of telling lies, will automatically vanish. Think of Brahmacharya and contentment. Lust and greed will vanish. This method is quite scientific. Generally ignorant people who have no knowledge of the subconscious mind and the Yogic method of changing the habits and character, think that they will have their old evil traits throughout their lives. This is a sad mistake. The character is the outcome of your thoughts, ideals and mental aspirations. If you change your thoughts and mental aspirations, your character will also change.

Here I shall give you a lesson or exercise. Suppose you want to develop courage. I have already told you that the subconscious mind is your willing servant and you must know how to extract work from it. It will establish new character, new ideals, new mental aspirations and new habits. Now the first thing that you must have is a strong desire to possess this virtue, viz., courage. Then alone the attainment is easy. The supply can come only when there is demand. This is the law. If there is no desire in you for developing this quality, first try to create a desire. When the desire has manifested you should possess will. Will follows desire just as dog follows the master. Feel that you actually possess this virtue. Repeat the words mentally and with all firmness at your command: "OM COURAGE." Feel: "I am in possession of this quality." Feel, again and again, when you meditate or think on this virtue. Use your imagination also. Imagine that you have got this virtue and try

to express it in daily conduct. Have a clear-cut mental image of this quality. Think, again and again, of the immense advantages that you can get by the possession of this noble quality. Repeat the practice again and again. This virtue will develop slowly. Wait coolly. Do not be discouraged. It takes some time for the development of a virtue. The force of old, wrong Samskaras of timidity and fear is there. There is an internal fight between the old and new Samskaras. Eventually the new Samskaras will carry the day. Always, positive overcomes the negative. This is the grand law of nature. Have unshakable faith and confidence that you will possess courage soon. Develop attention in this direction. You are bound to succeed in a short time. Likewise, you can develop any good virtue or character. Have a clear mental image of the thing you want to cultivate or develop. The new habit will develop around the image.

Building up of character is building up of habits. The changing of character is the changing of habits. Habit is second nature. Character is first nature. Perhaps, it is all nature. But, it can be changed at any moment through will, interest, attention and faith. New, healthy, strong, virtuous habits will replace old, morbid, abnormal, vicious habits. Yoga aims at changing the old habits. Selfless service with the spirit of renunciation, devotion, prayer and Vichara, can change old habits of worldly nature into new habits of divine nature. The practice of Yama and Niyama, Tapas and Sadachara, friendship, mercy, and the three kinds of Tapas that are mentioned in the seventeenth chapter of the Gita, all pave a long way for the moulding up of character.

If you find it difficult to build up your character, remain in the company of sages and saints. You will be changed through their strong spiritual currents. Never complain, "I cannot get good Mahatmas in these days." This is your mistake. Follow me with faith and interest. I shall show you a good many souls. Be humble and sincere.

Build up your character. This will give you success in life. Character is the garb of saintliness. Practise daily to remove old habits. Establish daily virtuous healthy habits. Character will help you to attain the goal of life. Character is your very being. May that character take you to the Atmic Bliss and Self-realisation! Peace be with you all!

AHIMSA

Ahimsa is non-injuring in thought, word and deed. This is the most important item in the Yogic Yama of Patanjali Maharshi. That is the reason why it is placed in the beginning. If one is well established in Ahimsa, the other four items, viz., Satya, Asteya, Brahmacharya and Aparigraha will come by themselves. One has to kill his egoism, if he wants to practise this virtue. He has to kill himself. He must become a block of stone. He must control his emotions and impulses. Man is worse than a cobra or a scorpion. There is a sword in his tongue. He hurts the feelings of others. He takes delight in injuring others.

He who practises Ahimsa is a man of strong will. He develops strong will-power. In his presence, enmity ceases. In his presence, cobra and frog, cow and tiger, mongoose and cobra, cat and rat, wolf and lamb, will all live together in terms of intimacy. Such is the power of Ahimsa. Absolute Ahimsa is impossible. When you walk in the streets, many small insects are trampled down under your feet. When you breathe, many small germs are destroyed. Householders have to do the *Pancha Maha Yajnas*. This is the Prayashchitta for the destruction of these small germs in the grinding machines, fire-places and other places where brooms and water-pots are kept.

“*Ahimsa Paramo Dharmah* — Non-injury is the highest of all virtues.” A Sannyasi should not defend himself when he is attacked. He should not use any weapon in his defence. A Sannyasi is one who says: “I am not body. I am immortal Atman,” A

householder can defend himself when he is in danger; but, the householder who practises Ahimsa in thought, word and deed, should also behave like a Sannyasi. There is a hidden power in Ahimsa which protects its votaries. The invisible hand of God gives protection. There is no fear. What can pistols and swords do? First control your physical body. When a man beats you, keep quiet. Suppress your feelings. Follow the instructions of Jesus Christ and his ‘Sermon on the mount’. Says Jesus: “If a man beats you on one cheek, turn to him the other cheek also. If a man takes your coat, give him your shirt also.” This is very difficult in the beginning. The old Samskaras of revenge, “tooth for tooth,” “tit for tat,” “eye for an eye,” and “paying in the same coin,” will all force you to retaliate the man. But, you will have to wait coolly. Reflect and meditate. Do Vichara. The mind will become calm. The opponent who is very furious will also become calm, because he does not get any opposition from your side. He gets astonished and, terrified also, because you stand like a sage. By and by, you will gain immense strength. Keep the ideal before you. Try to get at it with faltering steps. Have a clear-cut mental image of Ahimsa and its immeasurable advantages.

Remember the actions of great sages of yore. Jayadeva, the author of Gita-Govinda, gave large and rich presents to his enemies who cut off his hands, and got Mukti for them by sincere prayer. He said: “O my Lord, Thou hast given Mukti to Thy enemies Ravana and Kamsa. Why can’t Thou give Mukti to my enemies now?” Such is the magnanimous heart of saints and sages. Pavahari Baba carried the bag of vessels, followed the thief and said: “O thief Narayana, I never knew that you visited my cottage. Pray accept these things.” The thief was quite astonished. He gave up his evil habit from that very second and became a disciple of Pavahari Baba. By remembering the noble actions of such saints, you will have to follow their principles and ideals.

After controlling the body, control your speech. Make a strong determination: “I will not speak any harsh word to anybody

from today.” You may fail a hundred times. What does it matter? But, if you slowly gain strength from the hundred and first time, you have already achieved your end. Check the impulses of speech. Observe Mouna. Practise Kshama (forgiveness). Say within yourself: “He is a baby soul. He is ignorant. So he has done it. Let me excuse him this time. What do I gain by abusing him? To err is human; but to forgive is divine.” Give up slowly Abhimana. That is the root cause. Finally go to the thoughts, and check the thought of injuring. Never *think* also of injuring anyone.

The custom of animal-sacrifice in India must be stopped entirely. Mother Kali does not want you to kill buffaloes and goats. People kill goats for satisfying their own palates. Mother Kali wants you to kill your egoism, your Ahamta and Mamata. “I-ness” and “mine-ness” should go. Those who take away the lives of these poor dumb creatures will undergo terrible tortures in the Raurava and Mahaurava hells. They will be thrown into the lake of fire and roasted. Action and reaction are equal and opposite. Foolish people bring the argument that the sin of killing goes away by eating the flesh. This is wholly preposterous. They say: “Why God has created all these birds and beasts? These are all meant for the use of man.” If tigers stand up and say now, “These men are meant for our food; God has created them for our prey,” what answer are you going to give, O foolish ignorant man? Meat-eating brings various incurable diseases of liver and kidneys. Various kinds of worms of the bowels, such as tape-worm, develop in the bowels. Even in the West, people are taking to pure vegetable food and fruit diet. There are hundreds of fruitarian restaurants. They have recognised the evils of animal food and the high value of vegetable food. O cruel man! Give up killing of these innocent animals. You will have to pay a heavy penalty on the day of judgment. Develop mercy. Visit a butcher’s shop and see how these animals undergo sufferings when their heads are being cut off. Then you will give up meat-eating. You will find better nutrition in butter, dal, peas, beans, curd, milk and fruits. You will have a

good sharp intellect, by taking vegetable food.

Even now there are people who do not give the least pain to flies and ants. They carry sugar and rice to distribute in the ant-holes. They do not use lights at night, for fear of killing the small insects. They are very careful while walking in the streets, as they do not want to trample down small insects. Blessed are these men. They will soon see God, as they have very soft hearts. Lord Buddha was the only Mahatma who was well-established in Ahimsa. He gave up his body even to the tiger, voluntarily, when it was hungry.

ADAPTABILITY

Adaptability is a virtue or noble quality by which one adapts or fits himself with others, whatever their nature may be. A man of adaptability accommodates himself with others, whatever their temperaments may be. This is a most desirable habit or quality for success in life. This has to be developed slowly. The vast majority of persons do not know how to adjust themselves with others. Adaptability is a peculiar knack or pluck to win the hearts of others and ultimately the battle of life by a little bit of bending.

The wife does not know how to adapt herself with her husband. She displeases her husband always and makes room for quarrels in the house and gets a divorce. The clerk does not know how to adapt himself with his boss or superior. He quarrels with him and gets an immediate sack. The disciple does not know how to adapt himself with his Guru. The business man does not know how to adapt himself with the customers and therefore loses his customers and business! The Dewan does not know how to adapt himself with the Maharajah. He has to leave the state service. The world runs on adaptability. He who knows the art or science of adaptability pulls on quite well in this world and is always happy under all conditions of life.

The man must be pliable if he wants to adapt himself. It does need much wisdom and ingenuity for developing adaptability.

If the clerk understands well the ways, habits and temperament of his superior and accordingly adjusts himself nicely to suit his ways, his superior becomes a slave of the clerk. You will have to use some kind words and castor oil. A little lubricant to soften his heart is all that is needed. That is all. Speak gently and sweetly. Carry out his orders to the very letter. Never retort him. Remember the maxim: "Obedience is greater than service." The superior wants a little respect. Say "Hanji-Hanji, Ji-huzur, very well Sir." It costs you nothing. Then your superior becomes your slave. He has for you a soft corner in his heart. You become his pet. He will do whatever you want. He will excuse your mistakes. Humility and obedience are necessary for developing adaptability. That egoistic, proud man finds it very difficult to adapt himself. He is always in trouble. He always fails in his attempts. Egoism and pride are two important and insurmountable obstacles in the way of developing adaptability.

When one student does not know how to adapt himself with his fellow students who are living in the same room, friction comes and their friendship is at stake. Adaptability makes friendship last for a long time. Students fight for little things. One student says: "I gave Mr. X tea for several days. I took him to the cinema on my own account for many days. I asked him to lend me the book 'Boswell's Life of Johnson' for reading. He has bluntly refused now. What sort of friend he is! I do not like him at all." Thus the friendship is broken now. A simple thing upsets the mind. Adaptability is a strong catgut ligature that links people in bonds of unbroken love and friendship. A man of adaptability can pull on with anybody in any part of the world. People unconsciously love a man of adaptability. Adaptability gives immense strength and profound joy. Adaptability develops will.

A man of adaptability has to make some sacrifice. Adaptability develops the spirit of sacrifice. It kills selfishness. A man of adaptability has to share what he has with others. He has to bear insult and hard words. A man of adaptability develops the

feeling of unity or oneness of life. For Vedantic Sadhana it is of invaluable help.

He who practises adaptability has to destroy the feelings of Ghrina, contempt and the idea of superiority. He has to mix with all. He has to embrace all. Adaptability develops universal love and kills the feeling of hatred. A man of adaptability has to put up with the unkind words of his fellowmen. He has to develop patience and endurance. These virtues develop by themselves when he tries to adapt himself with others. A man of adaptability can live in any environment. He can bear the heat of Benares or Africa. He can live in a hut. He can live in a cool place. He develops balance of mind. He can bear extreme heat and cold. Adaptability brings eventually Atma-Jnana. He who has this noble virtue is a great man in all the three worlds. He is always happy and successful.

BENEVOLENCE

Benevolence. Latin: *Benevolentia*, good feeling; *bene* — well, and *volens* — to wish.

Benevolence is disposition to do good. It is gift of money, especially for support of the poor. It is an act of kindness. It is generosity.

Benevolence is the disposition to seek the well-being or comfort of others. It is the desire to alleviate suffering or promote happiness. It is love to mankind or kindness of heart or charitableness.

Benevolence is the all-inclusive virtue. In order to attain the perfection of benevolence itself the moral judgment of men requires all the other most cardinal virtues, both of will and of judgment. All these other cardinal virtues qualify benevolence, as benevolence employs, consecrates and qualifies them.

Benevolence is the natural organ or propensity that prompts to kindness and liberality.

Benevolence is the minister of God. It is a rare virtue.

To feel much for others and little for ourselves, to restrain our selfishness and exercise our benevolent affections, constitutes the perfection of human nature.

No one in this world is perfectly independent. He is in need of the assistance of others. Man is placed in society to receive and confer reciprocal helps and mutual obligations.

Your food, your clothes, your health, your protection from injuries, your enjoyment of the comforts and pleasures of life—all these you owe to the assistance of others. Therefore, be benevolent to others. Be a cosmic benefactor. Be a friend to mankind.

The conqueror is regarded with awe; the wise man commands our respect, but it is only the benevolent man who wins our affection.

A benevolent man enjoys peace, joy and tranquillity. He rejoices in the happiness and prosperity of his neighbour and all other people.

He who employs his wealth, his thought, his speech, to advance the good of others is a glorious man. He is a veritable God on this earth.

He always searches out occasions for doing good to others in a variety of ways.

The laws of social benevolence require that every man should endeavour to assist others.

Barbarity, brutality, churlishness, greediness, harshness, ill-liberality, illwill, inhumanity, malevolence, malignity, niggardliness, selfishness, stinginess, unkindness are the opposites of benevolence.

Alms-giving, beneficence, benignity, bounty, charity, generosity, goodwill, humanity, kind-heartedness, kindliness, kindness, liberality, munificence, philanthropy, sympathy, tenderness, are all synonymous with benevolence.

Kindness and tenderness are personal. Benevolence and charity are general. Kindness extends to all sentient beings whether men or animals, in prosperity or in distress. Tenderness especially goes out towards the young, feeble and needy. Humanity is kindness and tenderness toward man or beast. Generosity is self-forgetful kindness in disposition or action. It includes much besides giving.

Bounty applies to ample-giving, which on a larger scale is expressed by munificence.

Liberality indicates broad, genial, kindly views, whether manifested in gifts or otherwise.

We speak of the bounty of a generous host, the liberality of the founder of a College, or of the liberality of a theologian toward the holders of conflicting beliefs.

Philanthropy applies to wide schemes for human welfare often, but not always, involving large expenditure in charity or benevolence.

Do not wait for extraordinary circumstances to do good actions. Try to utilise ordinary situations.

CHARITY

I

Charity is alms-giving. It is the disposition to think favourably of others and do them good. Charity is universal love. It is liberality to the poor. It is benevolence. That which is given to relieve the needy is charity.

In a general sense, charity means love, benevolence and goodwill. In a theological sense it is universal goodwill to men and supreme love to God. In a more particular sense, it means love, kindness, affection, tenderness, springing from natural relations as the charities of father, son and brother.

True charity is the desire to be useful to others without thought of recompense or reward.

He who is least unjust is the most charitable in his judgement.
The deeds of charity you have done will stay for ever with you.

Give cheerfully, quickly and without hesitation.

Give one-tenth of your income or one anna per rupee in charity.

Charity covereth multitude of sins. Charity is a great purifier of heart.

Prayer takes you halfway to God, fasting to the door of His Supreme Abode and charity procures you admission.

Charity is love in action.

Charity begins at home, but it should go abroad. The whole world is your home. You are a citizen of the world. Cultivate a generous feeling for the welfare of the whole world.

That charity which advertises ceases to be charity. It is only pride and ostentation.

Every good act is charity. Giving water to the thirsty is charity. An encouraging word to a man in distress is charity. Giving a little medicine to the poor sick man is charity. Removing a thorn or a glass piece on the road is charity.

A little good thought and a little kindness are often worth more than giving a great deal of money.

Defer not charities till death. Do charity daily.

If you give food to a poor man, he again wants food when he becomes hungry. The best form of charity is Vidya-Dana, imparting wisdom. Wisdom removes ignorance, the cause for taking a body and destroys in toto all sorts of miseries and suffering, for ever.

The second best form of charity is giving medicine to the sick. The third best form of charity is anna-Dana or giving food to the hungry.

Do charity silently. Do not advertise; what your right hand does, the left hand should not know.

First daughter to the love of God is charity to the poor.

Do discriminate charity in the beginning. Later on practise indiscriminate charity. When you feel that every being is a manifestation of the Lord, it is difficult to discriminate. Who is good? Who is bad?

Charity given with an unwilling heart is not charity.

Charity is not confined to giving in terms of dollars, rupees or shillings. Think well towards suffering people. Pray for their welfare. This will accomplish more good than much money.

II

Prof. X.Y.Z., M.A., Ph.D., gave a blanket in charity to a poor man. He afterwards thought, "I ought not to have given him a blanket." His heart was in a state of agitation and agony. He wanted to get the blanket back from the poor man. If you do such a kind of charity, you will not derive any benefit. You will not get purity of heart. Many worldly-minded people perform charitable acts of this description only. This world abounds in such charitable persons.

Charity must be spontaneous and unrestrained. Giving must become habitual. You must experience extreme joy in giving. You must not think, "I have done a very charitable act. I will enjoy happiness in heaven. I will be born as a rich man in the next birth. The charitable act will wash away my sin. There is no charitable man like me in my town or district. People know that I am a very charitable man." Begging is mean and deplorable.

Some people do charity and are anxious to see their names published in the newspapers with their photos. This is a Tamasic form of charity. This is no charity at all.

Lord Jesus says: "The left hand should not know what the right hand is doing." You should not advertise about your charity

and charitable nature. There must not be an exaltation in your heart, when people praise you for your charitable nature.

You should be thirsty to do charitable acts daily. You should create opportunities. There is no Yoga or Yajna greater than Sattvic charity of the spontaneous type. Karna, Raja Bhoja did countless charitable acts. So, they still live in our hearts.

Give to the poor, the sick, the helpless and the forlorn. Give to the orphans, the decrepit, the blind, the helpless widows. Give to the Sadhus, Sannyasins, religious and social institutions. Thank the man who gives you an opportunity to serve him by doing charity. Give with the right mental attitude, and realise God through charitable acts. Glory to those who do charity with the right spirit.

CHEERFULNESS

Cheerfulness is the state or quality of being joyful, lively and of good spirits.

Cheerfulness lightens sickness and the burden of life, poverty and affliction, and gives wonderful strength and great power of endurance.

A cheerful man will do more work, in the same time, will do it better, and will persevere in it longer than a cheerless man.

Be cheerful always. Cheerfulness is the best tonic. It gives radiant health and peace.

A kind and sympathetic man will be over cheerful. Cheerfulness is health. It makes the mind serene. It bestows longevity. It strengthens the heart.

The light of a cheerful face diffuses itself. You are refreshed by the presence of a cheerful man.

A cheerful man is like a sunny day. He radiates brightness on all around.

Be cheerful, sweet, happy and smiling. You will become very healthy and you will radiate health in every direction.

Cheerfulness is an index of a happy mind and a pure, good heart. It is a passport and recommendation in society.

A cheerful man is a public benefactor. He gladdens the hearts of all.

There is no friend like cheer.

The contagion of cheer has a wonderful effect. It transforms depression into brightness, sickness and health. A cheery word spontaneously gives cheer to others.

Cheerfulness is a habit of mind. Gaiety is an occasional excitement of animal spirit. Mirth or merriment is noisy gaiety.

A cheerful man smiles; a merry man laughs; a sprightly man dances; a gay man takes his pleasure.

II

Cheerfulness is joyful frame of mind.

A cheerful man is full of good spirits. He is lively. He radiates joy everywhere.

Cheerfulness is a potent mental tonic.

A cheerful mind strengthens the head and makes one steadfast in good conduct.

Be cheerful always. Cultivate cheerfulness. Wear a cheerful smile with a cheerful face.

A cheerful man is a public benefactor. He makes others happy and cheerful. There is no friend like cheer.

Cheer is contagious. It has a marvellous effect on others. It transforms darkness into light, depression into brightness and sickness into health.

The cheerful live a long life. They are healthy, radiant and vibrant.

Cheerfulness is the soul. It is offshoot of goodness. It is a beautifier.

A cheerful man creates friends quickly. He is attracted by all.

What sunshine is to flowers, cheerful, happy smiles are to humanity.

Cheerfulness is a solace in solitude and distress. It lightens sickness, poverty and affliction.

Wonderful is the strength of cheerfulness. Cheerfulness is a power. A cheerful man has great power of endurance. He will do more in the same time, will do it better, will persevere in it longer, than a cheerless man.

Cheerfulness is health; cheerlessness is disease.

A man whose heart is full of kindness, benevolence and sympathy will always be cheerful.

Mirth is an act. Cheerfulness is a habit of the mind. Mirth is short and transient. Mirth is like a flash of lightning. Cheerfulness is fixed and permanent.

Cheerfulness is a friend to grace. It puts the heart in tune to praise God. A cheerful man can meditate for a long time.

There are some persons who are born cheerful. This is due to their previous good, spiritual samskaras or impressions.

A cheering word spontaneously gives cheer to others.

A cheering word is more distinctly planned to cheer and encourage.

Gaiety, mirth, merriment, blithesomeness, gladness, jollity, liveliness, sprightliness, vivacity are synonymous terms.

COURTESY

Courtesy is elegance of manners. It is an act of civility and respect.

Courtesy is elegance or politeness of manners. It is politeness combined with kindness. It is complaisance. It is an act of kindness or favour performed with politeness.

Courtesy is politeness originating in kindness and exercised habitually. It is courtliness, civility, graciousness. It is a gesture of civility, reverence or respect.

Courtesy denotes an act of kindness or good breeding.

He who sows courtesy reaps friendship.

Sweet and gracious is that fine sense of courtesy.

Be courteous even in common speech. You will be loved by all.

Courtesy is the sister of charity which keeps love alive and quenches the fire of hatred.

Show courtesy to all. Let it be artless, continuous and uniform. Have courtesy in your heart. Show courtesy in your outward behaviour.

Return a salute joyfully. Salute the person who salutes you with a better salutation. Always salute first to all.

Courtesy sweetens and ennobles life. It makes smooth the road of life, like grace and beauty. It opens the door and allows the stranger into the house. It enlivens the hearts of guests and visitors.

Be pleasant and courteous in your behaviour towards your inferiors and all persons.

Small kindness, small courtesies, small consideration habitually practised in your social intercourse give a great charm to your character.

Courtesy charms at first sight and leads on to great intimacy and friendship.

A man of courtesy is a man of fine and polished manners. All people love him.

Show not scant courtesy at any time to any person. Be liberal in your courtesy.

Urbanity, civility, complaisance, condescension, affability, elegance, courteousness, good breeding are synonymous with courtesy.

FORGIVENESS

(KSHAMA)

Forgiveness is pardoning. Forgiveness is to overlook an offence or debt. It is disposition or inclination to pardon or excuse.

A man who is endowed with forgiveness is merciful and compassionate.

To err is human; to forgive divine.

Pretence of forgiveness is common. Real forgiveness is rare.

If you practise forgiveness, you will become strong and noble. You can control anger easily.

Forgiveness saves the expense of anger, the cost of hatred, the waste of spirits.

Forgiveness ought to be like a cancelled note—torn in two and burnt up, so that it never can be shown against one.

He who practises forgiveness ceases to cherish displeasure or resentment towards a man who has injured him.

Kshama or forgiveness is an antidote to anger.

“Forgive” points to inward feeling and supposes alienated friendship. When we ask forgiveness, we primarily seek the removal of anger.

“Pardon” looks more to outward things or consequences and is often applied to trifling matters, as when we beg pardon for interrupting. The magistrate grants a pardon, and not forgiveness.

FORTITUDE

I

Fortitude is the mental power of endurance. It is firmness in meeting danger. It is strength, power of resistance or attack.

Fortitude comes from Latin *fortitudo*, from *fortis* — strong, powerful.

Fortitude is strength or firmness of mind to endure pain and adversity patiently, without murmuring, depression or despondency, or to encounter danger undismayed with coolness and courage. It is patient and constant courage.

Fortitude is power to resist or attack.

Fortitude is passive courage or still courage, enduring courage. It is that quality which is able not merely to endure pain, or trial but steadily to confront dangers that can be actively opposed or against which one has no adequate defence. It takes courage to charge a battery, fortitude to stand still under an enemy’s fire. Resolution is of the mind. Endurance is partly physical. It requires resolution to resist temptation, endurance to resist hunger and cold.

Active fortitude is demanded when evils are to be encountered and overcome. It comprehends resolution or constancy and intrepidity or courage. Passive fortitude is demanded when evils are to be met and endured. It includes patience, humility, meekness etc.

In itself it is an essential virtue. It is a guard to every other virtue.

This is a world of pain, misery, sorrow, perils, misfortunes, want, injury and disease. Every man has his share of pain and trouble. Cowards crouch beneath their load and men of fortitude bear without repining.

He who fights with the lower nature and overcomes, that man is adorned with the best virtue — fortitude.

Patience, courage, endurance, heroism, resolution and presence of mind are the ingredients of fortitude.

Fortitude will sustain you through all perils, adversities,

misfortunes. Just as the dashing of the waves cannot disturb a rock, so also all the tribulations of mundane life will, not disturb you.

Fortify thy mind with fortitude, courage and patience. You can surmount all the troubles of this mundane life boldly and can remain ever calm and peaceful. In the hour of danger you will not be embarrassed and confounded. In the days of misfortune you will not sink with despair, or despondency.

Fortitude will sustain you and the steadiness of your mind will bear you out. You will emerge with victory and joy.

Prahallada, Sita, Damayanti, Nalayani and Savitri were all embodiments of fortitude.

II

Fortitude is Dhriti. Fortitude is mental power of endurance. It is firmness in meeting danger. It is strength, power of resistance or passive negative aspects of attack.

The birth of a man is due to his mixed Karmas, mixture of good and evil. Every man will have to meet dangers, calamities, adversities, catastrophies, want, pain, injury at some period of his life. He who is endowed with fortitude will bear them calmly with great presence of mind and tide over them with a smiling face.

Fortitude is a sweet mysterious spiritual mixture of courage, calmness, patience, presence of mind and endurance. It is a virtue born of Sattva. It gives great strength of mind to Sadhakas, who tread the path of Truth and even to those who live in the world and tread the path of Pravritti.

That Sadhaka who is not endowed with fortitude leaves his Sadhana during times of peril, privation and sickness. He faints, creaks and loses heart. But fortitude of a man sustains him through all perils, calamities, privations and sickness. It was fortitude that sustained Lord Rama and Sita, Nala and Damayanti, Yudhishtira and his brothers during their life in the forest when they were in

great distress. Sri Harishchandra, Jesus Christ, Rana Pratap, Abdul Baba are examples of heroes who possessed immense fortitude.

Fortitude is a friend in need. It is a nursing mother. It is a mental tonic and panacea. It is a shield and an armour to protect one from hunger, thirst, heat, cold. It is an unfailing injection to instil inner strength during times of threatening collapse and heart failure. It is a potent weapon to combat against trying conditions of life and unfavourable circumstances.

The man of fortitude stands firm like the Himalayas during adversities. He keeps the balance of mind under all conditions of life. He is not shaken by heavy sorrows. Just as a rock on the sea-shore stands firm and is not affected by the dashing of waves, so also he stands firm even amidst storms and vicissitudes of this dire Samsara.

Just as the man in the battlefield protects his nose, eyes and other parts through special contrivances from the disastrous effect of explosive bombs, so also the Sadhaka and the wise man protects himself from the explosive gases of worldly adversities through fortitude and comes out victorious.

But the timid, weak man with the dastardly spirit who lacks in fortitude, trembles in the hour of danger, shrinks, faints and falls down in utter shame. He sinks in despair. He is bewildered and confused. He does not know what to do. He is like the reed that is shaken even by the least puff of breeze. He loses presence of mind. Fear, faintheartedness, impotency overpower him. He hopelessly meets with failure and sorrow. He succumbs and yields during times of adversity and misfortunes.

Develop fortitude gradually and stand firm like that yonder Meru or Himavan. Cultivate this virtue again and again patiently.

Fortitude shows power of character. Just as to a man of high office his authority is his strength, to a noble man his pedigree is his strength, to a great leader his status is his strength and to a

wealthy man his money is his strength, even so to a man of character fortitude is his strength. It is what sustains him. It denotes self-confidence and self-reliance. Where there is fortitude there discouragement and pessimism dare not approach. Fortitude is therefore the only real lasting strength, for high office, birth, leadership, money all pass away. Character is lasting wealth, fortitude is a lasting power.

May you all attain success in worldly life and God-realisation through fortitude.

FRIENDSHIP

Friendship is attachment for mutual esteem. It is cordiality. It is intimate acquaintance.

Friendship is the mutual liking, esteem or regard cherished by kindred minds, as the basis of the mutual interchange of kind offices. In friendship there is congeniality of sentiment; there is close intimacy or acquaintance leading to sympathy or helpfulness.

Friendship is attachment to a person, proceeding from intimate acquaintance and a reciprocity of kind office or from a favourable opinion of his amiable and respectable qualities.

Man is a social animal. He wants company and talk. He desires to have friends. He cannot live well without friends.

Two persons cannot keep friendship for a long time if they cannot forgive each others' little defects or weaknesses or shortcomings.

Friendship with the upright and sincere men is advantageous.

Friendship with men of vanity, insincerity, double-dealing and crookedness is injurious.

Be slow to make friendship with anybody. Once you have made friendship with some one, be firm and constant.

Sincere friends are rare in this world. You will find selfish friends in abundance. Your only sincere, immortal friend is the Indweller of your heart, the Antaryamin, the Inner Ruler.

You will find the friendship of many people as mere outward show. It is like the harlot's tears.

False friendship decays soon, but true friendship gives new life and animation.

A friend in need is a friend indeed. Be more prompt to go to a friend in adversity than in prosperity.

True friendship is infinite and immortal.

Friendship is a fragile thing and requires as much care in handling as any other fragile thing. Be careful. Let it grow.

Your friend should be one in whose understanding, virtue and opinion you can safely confide.

Be not the tenth friend of him who had nine before and lost them.

A good virtuous man will be your best friend. Make friendship with him at once. Retain his friendship till the end of your life. You will be immensely benefited by his counsels and friendship. He will help you, guide you and serve you.

A true, sincere friend will advise you justly, assist you readily at all times, will defend you courageously when you are in difficulties, and will continue to be your friend unchangeably.

Do not make friendship hastily. If you make friendship with anybody, hold fast to him. Do not be always changing your acquaintances and friends.

True friendship is one of the sweetest joys of life.

Friendship between mean, diplomatic, greedy and crooked people will not last long.

The best of friendship is found not only in prosperity but in adversity. A true friend loves at all times.

There are true, lasting affection, harmony and goodwill between sincere friends.

Friendship augments joy and happiness and decreases misery by the doubling of our joy and the dividing of our grief.

Friendship is a deep, quiet, enduring affection, founded upon mutual respect and esteem. Friendship is always mutual. There is never unreciprocated or unrequited friendship.

Friendliness is a quality of friendly feeling without the deep and settled attachment implied in the state of friendship.

Affection is purely natural. Friendship is a growth. Friendship implies some degree of equality.

Comity is mutual, kindly courtesy, with care of each other's right.

Amity is a friendly feeling and relation, not necessarily implying special friendliness as the comity of nations or amity between neighbouring countries.

Friendship is more intellectual and less emotional than love. It is easier to give reasons for friendship than for love. Friendship is more calm and quiet, love more fervent. Love often rises to intensest form. We cannot speak of the passion of friendship.

A friend is one who is attached to another by affection or who entertains for another sentiments of esteem and respect which lead him to desire his company and to seek to promote his happiness and prosperity.

There can be no friendship without confidence and no confidence without integrity.

GENEROSITY

Generosity is nobleness or liberality of nature. The essence of generosity is self-sacrifice. A generous man is bountiful.

Generosity is a disposition to give liberally or to bestow favours heartily. It is the act or practice of giving freely and kindly. It is beneficence or munificence. A generous man has a large or magnanimous heart. His charity is overflowing.

A generous man is endowed with a noble disposition. He is most pliant and courteous in his behaviour to his inferiors.

Generosity is the accompaniment of high birth. A generous man always gives and gives. His heart is filled with sympathy. Sympathy and benevolence are the attendants of generosity.

Generosity during life is different from generosity at the time of death. The former proceeds from real liberality and benevolence, the latter from pride or fear.

Liberality, munificence, magnanimity, beneficence, bounteousness are synonymous with generosity.

Generous refers to the self-sacrificing heartiness of the giver, liberal to the amount of gift. One is generous by a kindness of heart that will rejoice in the welfare rather than in the punishment of the offender. A child may show himself generous in the gift of an apple; a millionaire makes a liberal donation. A munificent gift is vast in amount whatever the motive of its bestower may be. 'Disinterested' suggests the thought of one's own self-denial. One is magnanimous by a greatness of soul that rises above injury or insult.

Ignoble, illiberal, mean, miserly, parsimonious, petty, stingy nature is the opposite of generous nature.

GENTLENESS

Gentleness is the state or quality of being mild and refined in manners and mild in disposition.

Gentleness is tenderness of feeling. It is love and consideration. It is sympathy.

Gentleness is softness or sweetness of disposition. It is mildness. It is docility. It is absence of roughness.

A man of gentleness is amiable, soothing and courteous. He is polite in manners. He is free from rudeness and harshness. He is sweet and soft.

Gentleness corrects whatever is offensive in your manners.

If one is gentle, it does not mean, he is weak and inefficient. Only the strong can be really gentle. Nothing is so strong as gentleness. Rudeness or harshness is sign of weakness, ignorance, impoliteness and inexperience.

Gentleness is a power.

Gentle describes the natural disposition; tame, that which is subdued by training; mild implies a temper which is, by nature, not easily provoked; meek, a spirit which has been schooled to mildness by discipline or suffering.

GOODNESS

Supreme goodness is God.

Goodness is virtue, excellence, benevolence.

Goodness is the state or quality of being good in any sense of that word especially kindness, benevolence, morality, virtue. It is an act or expression showing goodness. It is an act of benevolence, compassion or mercy.

If you do good to humanity, you approach nearly to the gods. "Be good; and do good." The whole ethics and right conduct are contained in this. If you practise this, you will soon attain God-realisation.

A good man always lives with God. He lives in God. He has a divinity within him.

A good man who does good actions attains fame and longevity.

A good deed is never lost. It purifies the heart and leads to the descent of divine light and dawn of divine grace.

He who sows courtesy reaps friendship. He who plants kindness, reaps love.

Goodness is love in action. It is noble to be good.

Goodness is the greatest virtue. Every good deed is a grain of seed for immortality or eternal life. Promote the welfare of the whole world. Work for the solidarity of the world.

Do all the good you can in all the ways you can, to all people you can, in every place you can, at all the times you can, with all the zeal, strength, love and heart and interest you can, as long as ever you can.

Return good for evil. It is the sign of a real man. Love begets love, hatred begets hatred.

Doing good and bringing happiness to others bring goodness and happiness to you.

Good is the conquest over evil. It is not the absence of evil.

Goodness makes life a blessing. Goodness will bring sure success and prosperity in life.

To do good is human. To be good is divine.

Little self-denial, honest service, little words of cheer, encouragement, sympathy, and kindness, little acts of kindness, little virtuous deeds, little silent victories over temptations— these will pave a long way to the attainment of eternal bliss, perennial joy, everlasting peace and immortality.

Nations and peoples do not obey the laws of goodness. Therefore, the present world is beset with evils of various sorts.

The law of cause and effect is inexorable and unrelenting. You reap a harvest of suffering, poverty, pain and sorrow, because you have sown the seeds of evil in the past. You reap a harvest of plenty and bliss, owing to your sowing the seeds of good. Try to understand this law. You will then begin to sow only seeds of good.

Entertain good, sublime, divine thoughts. Shut your mind from evil thoughts just as you shut your doors against the approach of enemies, thieves and dacoits. Always perform good actions. Evil cannot enter your mind now.

Cultivate good habits. Goodness is a habit. Goodness of nature is an inclination. Without goodness man is a brute or a vermin. He is a mischievous, wretched, despicable thing on this earth. He is a burden on this earth.

Even a little good thinking and a little doing good are highly beneficent. It will lead to eternal bliss. Then, why not try a little good thinking and good doing?

HONESTY

Honesty is integrity, candour, freedom from fraud, frankness, fair dealing.

Honesty is the only virtue upon which individual or national life can safely rest. The society can only endure when it is built with the tempered mortar of honesty, justice and righteousness.

There is one immutable law — honesty. Honesty in the house, in the office, in politics, in business, on the highway, in the courts of justice, in all assemblies — is what we need.

Honesty is not the best policy, but it is the best virtue. It is the highest wisdom.

Honesty is conformity to justice and moral rectitude.

Honesty is a disposition to conform to justice and honourable dealing. It is uprightness of conduct in general. It is justice, fairness, probity, rectitude, uprightness.

The basis of high thinking is perfect honesty.

An honest man is characterised by openness, genuineness or sincerity. He is faithful, sincere, straightforward, true, trustworthy, upright. He is always disposed to act with careful regard for the rights of others, especially in matters of business or property. He scrupulously observes the dictates of a personal honour that is higher than any demands of mercantile law or public opinion and will do nothing unworthy of his own inherent nobility of soul. He does not steal, cheat or defraud. He will not take an unfair advantage that would be allowed him.

He who is honest in the highest and fullest sense, is scrupulously careful to adhere to all known truth and right even in thoughts.

Deceitfulness, dishonesty, faithlessness, treacherousness, falsehood, hypocrisy, are the opposites of honesty.

No success in Yoga, no spiritual progress is possible without honesty.

HOPE

A desire of some good, with expectation of obtaining it, or a belief that it is obtainable, is hope. Hope is anticipation.

Hope is a stimulant. Hope is a tonic. Man lives here through hope alone. He hopes to become better. He hopes to get something which will give him solace, satisfaction, comfort, peace, bliss and immortality.

Great things are never done, even small success are never achieved, when there is no hope.

Hope is the balm and life-blood of the soul. Hope gives you strength. Hope pushes and urges you to struggle, strive, achieve and attain.

Man always hopes to attain something and make himself better and better. The natural flight of the mind is from hope to hope.

Nil desperandum. Never despair. Life begins fresh each morning. Look not into the past. Be always hopeful. You will succeed.

Hope is your companion. Hope is the mother of success. Hope is your prop to lean upon and hope gives you happiness. Hope pushes you to sublime heights of splendour and glory. Hope conducts you through life by an agreeable path. Hope inspires and encourages. It conducts you in an easier and more pleasurable way to your journey's end.

Every man or woman in this world rests on hope. A medical student hopes to become a famous doctor with roaring practice. A young girl hopes to marry a beautiful, intelligent, rich husband. A businessman hopes to become a millionaire. A Munsiff hopes to become a District Judge.

Heart is the last organ that ceases its functioning. Hope is the last thing that dies in man.

You live not on what you have, but on what you hope.

Hope is that which is welcome. Expectation is either welcome or unwelcome. Trust and confidence denote dependence on a person or thing to bring about that which is desired.

The promises of hope are very sweet.

He who hopes helps himself.

Give up vain hopes. Fix not your hopes beyond the bounds of probability.

Be strong to hope, Oh heart!

Oh Auspicious Hope! In thy sweet garden grow the flowers of success and happiness.

HUMILITY

Even if you are a man of great erudition, you must be very humble. A learned man with humility is very much revered by all.

If you want to drink water at the tap, you will have to bend yourself. Even so, if you want to drink the spiritual nectar of immortality, you will have to bend. You must be meek and humble.

Humility is the highest of all virtues. 'Blessed are the meek; for they shall inherit the earth' (St. Mathew, Chap. V— 51). You can destroy your egoism by developing this one virtue alone. You can influence the whole world. You will become a magnet to attract many persons. All the lives will be drawn towards you. Humility must be genuine. Feigned humility is hypocrisy. It cannot stand.

God helps you only when you feel utterly humble. Therefore develop this virtue to a considerable degree. Become an embodiment of humility. Become humility personified.

There is no virtue greater than humility. Through this one virtue alone you can get salvation. Humility destroys egoism, brings Sama-bhava, Atma-vasya, peace of mind, good sleep and rest, Atma Bhava or Narayana Bhava in all beings and eventually Self-realisation or Vishnu Padam.

KINDNESS

Kindness is the state or quality of being kind. It is goodwill, humaneness, tenderness.

Kindness is that temper or disposition which delights in contributing to the happiness of others. Any act of benevolence which promotes the happiness or welfare of others is kindness.

Kindness is a grace very near the likeness of God.

A kind man is disposed to do good to others. He is benevolent. He is good-natured, sympathetic, friendly, tender, accommodating and amicable.

A kind man wins the hearts of others.

Kindness is the cheapest of all things. Exercise of kindness does not involve much trouble and sacrifice. Smile, serve, radiate joy. Speak kind and sweet words. Cheer up a man in distress.

Kind words soothe, quiet and comfort the hearer.

Kindness is the golden chain by which people are bound together.

Heaven is open to all kind-hearted persons.

A kind man is really the King of a vast domain. He is indeed the Emperor of emperors.

A kind look, a kind word, a kind act, a friendly smile, all cost nothing but bring to others happiness which money cannot buy. They are priceless in their value.

He who entertains kind thoughts is ever calm and cheerful. Kind thoughts increase the law of vital energy into your body and mind.

Do kind acts now. Do not procrastinate.

Kindness is like a healing balm. It soothes suffering.

Kindness is the language the deaf can hear and the dumb understand.

Little drops of water make the mighty ocean. Even so, little acts of kindness make an ocean of goodwill.

By 'many kindness' is meant not 'much kindness' nor 'great kindness', but kindness manifested in many forms or shown on many occasions, many acts of kindness.

Kindness is a direct passport to the kingdom of Eternal Bliss.

Cultivate kindness. Be kind to all. You will soon attain God-realisation.

LOVE

Love is the living essence of the divine nature which beams full of all goodness. Love is the golden link or tie which binds heart to heart, mind to mind, soul to soul. Love is the crowning grace of humanity.

It is the holiest right of the soul. Love is the masterkey to open the door of Moksha or eternal bliss.

Love is the best thing in this world. It cements broken hearts.

Life is a sweet flower of which love is the honey. The great pleasure of life is love. Love is the whole, the very life-breath of your heart.

Love is indeed heaven upon earth. It casts out all sorts of fears.

This world has come out of love. It exists in love. It finally dissolves in love.

Love inspires, illumines, designates and leads the way. Love inspires love.

Love never reasons but profusely gives. It is not affected by offence or insult. It looks not with the eyes, but with the heart. It looks through a telescope.

Love makes great sacrifices. Love is anxious to help and serve others and make others happy. Love forgives.

Love is a saviour of life unto life. Love is a divine elixir. It bestows immortality, supreme peace and everlasting joy.

God is an embodiment of love. He is an ocean of love. If you wish to attain God-realisation, you must also become an embodiment of love.

The only greatness lies in unselfish, pure love. There is not even a tinge of selfishness in pure love.

The love of a mother is never exhausted. It never changes.

It never tires. Mother's love endures for ever. Love is not getting or bargaining, but giving. Love is goodness, honour and peace and pure living.

Pure love is bliss. Pure love is sweet. Pure love is without selfish attachment. Pure love is immortal, divine essence. Pure love is a divine flame. It is ever brilliant. It is never exhausted.

It is the very essence of pure love to be willing to suffer for the good of others, to place its happiness in the happiness of others.

Pure love strengthens and ennoble the character, gives a higher, pure motive and a nobler aim to every action of life and makes a man strong, noble and courageous.

True, pure love or divine Prema is eternal, unchanging, infinite. It takes unselfish interest in other people's welfare, interest in other lives than its own.

Physical love is animalism. It is passion exalted and refined. It is gross and sensual.

Love of body or skin is passion. Love of God is Prema or devotion. It is pure love. It is love for love's sake.

To love any one for attaining some selfish gain is selfish love. It binds you to this earth.

To love all beings with Narayana - bhava as manifestations of the Lord is pure love. It is divine love. It leads to liberation.

Pure love redeems, purifies the heart and transmutes you into divinity.

A husband loves his wife not for the sake of his wife, but loves her for the sake of his own self. He is selfish. He expects sensual pleasure from her. If leprosy or small-pox destroys her beauty, his love for her ceases.

All loves are simply stepping stones to the love of God.

Cultivate pure love slowly in the garden of your heart through

Japa, prayer, Kirtan, faith, devotion, service of saints, humanity and all beings, meditation and company of saints, etc.

Love all. Embrace all. Include all in the warm embrace of your love. Cultivate cosmic love or unreserved love.

Love your neighbour as your own self. Love God with all your heart, mind and soul.

Hatred ceases not by hatred but ceases by love. Return love for hatred.

Love your enemies, love your inferiors. Love all animals. Love your Guru. Love all saints and sages.

Love little, but love long. Love must be of an enduring nature.

Speak lovingly. Act lovingly. Serve lovingly. You will soon enter the Kingdom of Heaven or Supreme Peace.

Love not perishable, mundane objects. You will come to grief and destruction if you love them.

Love God. Love your own immortal Self or Atman. You will be blissful for ever. You will become immortal.

Eat in love. Drink in love. Bathe in love. Talk in love. Sleep in love. Write in love. Think in love. Serve in love. Walk in love. Become an embodiment of love.

MAGNANIMITY

Magnanimity is greatness of soul. It is elevation of dignity, of mind. It is that quality of mind which raises a person above all that is mean or unjust. It is generosity. It is nobility.

Magnanimity is generosity in sentiment or conduct towards others. It is exaltation above envious, cowardly, vindictive or selfish motives. It is loftiness of character or action. It is large-heartedness.

Magnanimity is that elevation or dignity of soul which encounters danger and trouble with tranquillity and firmness, which raises the possessor above revenge and makes him delight in acts of

benevolence, which makes him disdain injustice, and meanness and prompts him to sacrifice personal ease, interest and safety for the accomplishment of useful and noble objects.

A man of magnanimity is elevated in sentiment. He is brave and unselfish. He scorns temptations, what is mean and base and despises earthly pomp and splendour.

Of all virtues, magnanimity is the rarest.

Mighty of heart, mighty of mind — magnanimous is indeed to be great in life.

Generosity, high-mindedness, chivalrousness, large-heartedness, nobleness of soul are synonymous with magnanimity.

MANNERS

‘Manners’ is good behaviour or respectful deportment. It is good character. It is good breeding.

‘Manners’ is the demeanour or bearing peculiar to one. It is personal carriage. It is mien. It signifies polite, civil or well-bred behaviour.

A man of good manners is free from rudeness. He is well-behaved. He is complaisant, civil, courteous and polite.

Good manners constitute good behaviour. They consist of courtesy and kindness. They are the art of making those people easy with whom you converse. They give colour to life.

Manners are the result of much good sense, some good nature and a little self-denial for the sake of others.

A man of good manners is always sociable and complaisant.

Good manners are the best thing in the world to get a good name and make friendship.

A man of good manners eats quietly, moves quietly, lives quietly and loses even his money quietly.

Good manners are stronger than laws.

Good manners make the road of life smooth. They render a superior amiable, an equal agreeable and an inferior acceptable. They smooth distinctions, sweeten conversation, and make everyone in the company pleasant with himself. They produce good nature, mutual benevolence, soothe the turbulent, encourage the timorous and humanise the fierce.

Manners are minor morals. They are the shadows of virtue. They are a passport to regard. They are the blossom of good sense and good feeling.

Pride, ill-nature, want of sense, arrogance, impatience are the great sources of ill-manners.

Good manners are a part of good morals. They are a rare gift. They easily and rapidly ripen into morals.

Be silent as to yourself. Say little or nothing about yourself.

NOBILITY

Nobility is the quality of being noble. It is greatness of mind or character. It is dignity, excellence, generosity.

Nobility is the state or quality of being noble in character as distinguished from selfishness, cowardice and meanness. It is dignity and grace of character. It is magnanimity, greatness, nobleness.

Nobility is that elevation of soul which comprehends bravery, generosity, magnanimity, intrepidity, and contempt of everything that dishonours character.

It is not wealth nor ancestry, but honourable conduct and a noble disposition that makes you great.

Nobility without virtue, is a fine setting without a gem. Virtue is the first title of nobility.

If you are endowed with a generous mind, this is the best kind of nobility.

Nobility is a graceful ornament to a man or woman. True nobility is derived from virtue, not from birth.

The true standard of quality is in the mind. He who thinks nobly is really noble.

Nobility is the finer portion of the mind and heart linked to divinity.

The essence of true nobility is neglect of self. Sweet mercy is the true badge of nobility.

OBEDIENCE

Obedience is willingness to obey commands.

Obedience is submission to or compliance with a command, prohibition, known laws, or rule of duty. It is the performance of what is required or enjoined or the abstaining from what is prohibited. Obedience is submission to authority as obedience to a person or to a law.

To obey is better than sacrifice.

He who obeys only can command or rule.

The man who commands efficiently must have obeyed others in the past and the man who obeys dutifully is worthy of being some day a commander

From obedience spring all other virtues.

True obedience neither procrastinates nor questions.

Obedience is the mother of success, and is wedded to safety.

Let your child's first lesson be obedience. Wicked men obey from fear; good men from love. Command is anxiety; obedience is ease.

Goodness is a river that follows from the lotus feet of the Lord by the path of obedience.

If the heart is not satisfied, obedience is not truly performed by the body.

OPTIMISM

Optimism is the doctrine that everything is ordered for the best. It is a disposition to take a bright, hopeful view of things.

Optimism is the doctrine or view that everything in nature and the history of mankind is ordered for the best, the order of things in the universe being adapted to produce the highest good.

It is the doctrine that the universe is tending toward a better state. It is the disposition to believe that, however things may appear to the contrary, whatever is or occurs is right and good. It is sanguine temperament opposed to pessimism.

Pessimism is the opposite of optimism.

An optimist sees an opportunity in every difficulty; a pessimist sees a difficulty in every opportunity.

There is bright side to every situation. Adopt a hopeful, confident state of mind. The trouble is half overcome before you start on it.

An optimist gets the best out of life. He hopes the best and makes the best of people and circumstances and thinks the best of people.

Optimism is hope. It is happy life. It saves people.

How can the existence of evil be reconciled with the goodness of God? Optimism solves the question by affirming that evil is the necessary antecedent of good.

Optimism makes you happy and cheerful. The accident is not as terrible as you feared. The hill is not so steep as you thought before you begin climbing. The difficulty is not as great as you expected. Things come out better than you hope.

PATIENCE

Patience is the quality of being patient or able calmly to endure. It is the quality of sustaining pain without repining.

A man of patience is not easily provoked. He is calm and serene even under adverse conditions.

Patience is strength. It is the support of weakness. It is the greatest and sublimest power. Patience can work wonders. It can move mountains. Patient working can achieve anything in this world. It will, surmount every obstacle in the search after truth. A patient man can have what he will.

Everything comes if you only will wait. To know how to wait is the great secret of success. Patience lies at the root of all pleasures. Patience develops will-power and the power of endurance.

Patience is not passive. It is indifference. It is concentrated strength. It is the pillar of human peace on this earth.

Patience is a chief ingredient of wisdom. It is the finest and worthiest part of fortitude and forbearance. It is the key of contentment. It is the courage of the conqueror.

Be patient in little things. Learn to bear the daily trials and annoyances quietly and calmly. You will develop great strength and bear severe calamities, privations, sufferings and adversities.

Patience strengthens the spirit, sweetens the temper, stifles anger, develops the will force, extinguishes jealousy, subdues pride, controls the organ of speech, restrains the hand.

Patience is the sister or daughter of fortitude. Patience is genius.

Patience is bitter, but its fruit is extremely sweet.

Patience is the soul of peace. It makes a man divine. The best of men, all the saints, sages, Yogis and Sannyasins had immense patience. It was their ornament or crest-jewel.

Patience is a specific remedy for control of anger. It is a penicillin injection to kill anger.

Patience is passive fortitude. It is the habit of mind shown in passive endurance of the evils to which man is liable.

Patience is unflinching, undaunted perseverance. Genius is patience. It is the exercise of unaltering endurance and perseverance in any work or activity or in pursuit of a desired end.

We say: "Ram has patience in study."

Patience may also have an active force denoting uncomplaining steadiness in doing, as in tilling the soil, removing the shell of "chilgosa", etc. There is untiring energy.

Endurance hardens itself against suffering and may be merely stubborn. It may be made to have a passive force, as when we speak of "passive endurance."

Fortitude is endurance animated by courage. Patience is not so hard as endurance, so self-effacing as submission. Submission is ordinary and resignation always applies to matters of great moment, while patience may apply to slight worries and annoyances.

Forbearance is abstaining from retaliation or revenge. Patience is keeping kindness of heart under vexatious conduct. Long suffering is continual patience.

Patience refers to the quietness or self-possession of one's own spirit; resignation to his submission to the will of another.

There is patience in or amidst sufferings. There is patience with or toward opposers or offenders. There is patience under affliction. We do not speak of patience of heat or cold or hunger.

In patience there is quiet endurance or forbearance under distress, pain, injury, insult, suspense, calamity, provocation.

A man of patience has a calm, unruffled temper. He has endurance without murmuring or fretfulness or retaliation.

Patience is also the act or quality of waiting for justice or expected good without discontent.

A patient man is not hasty. He is not overeager or impetuous.

PATIENCE AND PERSEVERANCE

Patience and perseverance are noble qualities that are of Sattva. No success either in the material world or in the spiritual path is possible without these qualities. These qualities develop the will-power. Difficulties do crop up at every stage and these are to be overcome by patient efforts and perseverance. The success of Mahatma Gandhi was due to these qualities. He never got discouraged by failures. All great persons of the world have achieved greatness and success and eminence through patience and perseverance. You will have to develop these virtues slowly.

A patient man always keeps his head cool. He keeps a balanced mind. He is not afraid of failures and difficulties. He finds out methods to strengthen himself. For the practice of concentration of mind one should have assinine patience. Many people get discouraged when they encounter some difficulties and give up the work as hopeless. This is very bad. Aspirants should not give up their Sadhana when they come across some difficulties.

The ants collect small particles of sugar and rice and store them up in their abode. How patient and persevering they are! In the Bible you will find the words; "Go to the ant, thou sluggard, and observe its ways and be wise." The bees collect a drop of honey from each flower patiently and store the honey in the honey-comb. How patient and persevering they are! How patient are the engineers who construct big dams and bridges over seas and big rivers. How patient was the scientist who found out that diamond was only carbon. See how patient is Sir J.C. Bose in his laboratory when he is making experiments with plants! The saint who is living in the caves of the Himalayas is more patient than these men in his practices of mind-control.

A patient man cannot be irritated even a bit. Patience helps a man in the conquest of temper. Patience gives immense strength. Do all your routine of the day patiently. Slowly develop virtues. Be

eager to develop them. Have a mental image of "OM PATIENCE", in your mind. The habit will slowly develop. Meditate on this virtue in the morning. Try to do all actions of the day patiently. Never grumble or murmur. Think of the advantages of patience and I assure you that you will become an embodiment of patience ultimately.

PATRIOTISM

Patriotism is love of and devotion to one's country.

Patriotism is the passion which influences one to serve one's country, either in defending it from invasion or protecting it from invasion or protecting its rights and maintaining its laws and institutions in vigour and purity.

It is the spirit that, originating in love of country, prompts to obedience to its laws, to the support and defence of its existence, rights and institutions, and to the promotion of its welfare.

He who truly loves and serves his motherland is a patriot.
Love of one's country is one of the loftiest virtues.

Your country's welfare is your first concern. He who promotes that best, best proves his duty.

The noblest motive is the public good.

That patriotism which animates and prompts to deeds of self-sacrifice, of valour, of devotion and of death itself—that is public virtue, that is the sublimest of public virtues.

First patriotism. Then comes Vedantism.

PEACE

The peace that passeth all understanding has been, since the remotest times, the axis round which Indian culture has revolved in all its aspects.

Peace is a state of quiet. It is freedom from disturbance, anxiety, agitation, riot or violence. It is harmony, silence, calm, repose, rest. Specifically it is the absence or cessation of war.

Peace is the very nature of the soul, or Atman. All the Vrittis or modifications of the mind are dissolved in the soul. There is no Sankalpa or thought.

Selflessness, desirelessness, non-attachment freedom from I-ness and mine-ness, cravings, devotion to God or Atman, self-restraint, control of senses and mind bring happiness and peace of mind.

National peace comes from goodwill, sympathy, tolerance and right understanding between nations.

Develop cosmic love, kindness, forgiveness; understand the views of others.

Peace is not in the heart of the carnal man. Peace is not in the heart of ministers, advocates, businessmen, dictators, kings and emperors. Peace is in the heart of Yogis, sages, saints and spiritual men.

Peace comes from prayer, Japa, Kirtan, meditation, good and sublime thoughts and understanding.

Peace should be built on right understanding between nations, mutual goodwill, a striving after a common welfare and a higher good.

Speak, move, act in peace. Realise that stupendous peace of God which passeth all understanding.

Nothing can bring you peace but yourself. Nothing can bring you peace but the victory over your lower self, triumph over your senses and mind, desires and cravings.

If you have no peace within yourself, it is vain to seek it in external objects and outward sources.

Greed, lust, jealousy, envy, anger, pride, egoism, are the six enemies of peace. Slay these enemies by the sword of dispassion, discrimination and non-attachment. You will enjoy perpetual peace.

Peace is not in money, estate, bungalows, wealth and possession. Peace does not dwell in outward things, but within the soul. Withdraw yourself from external objects, meditate and rest in your soul. You will realise everlasting peace now.

Peace is a precious jewel. It is a priceless treasure.

Peace is the happy, natural state of man. It is his birthright. War is his corruption; his disgrace; his shame.

The peace of God fills your heart. Realise this Supreme Peace through meditation and devotion.

POLITENESS

Politeness is refinement of manners. It is good breeding. It is polished, smooth, refined nature.

Politeness is ease and gracefulness of manners. It is polish or elegance of manners. It is gentility, good breeding.

Politeness moderates and softens your sentiments. It is an easy virtue, costs little and has great power.

Politeness is the flower of humanity. It consists of treating others just as you love to be treated yourself.

A polite man is loved and respected by all. It brings good name.

Politeness is a mixture of courtesy, discretion, civility, complaisance and circumspection.

Politeness tells not only on the manners, but on the mind and the heart. It renders the feelings, the opinions and the words moderate and gentle.

Politeness is kindness kindly expressed. Put it in practice daily. Be polite. All will be charmed with your manners.

A polite man is agreeable and pleasant.

Politeness is the result of good sense and good nature. It makes one a perfect gentleman.

Politeness is a mirror in which every one shows his own image. Politeness is good nature regulated by good sense.

Politeness requires humility, good sense and benevolence.

Politeness is kind feeling toward others. It is the result of good sense, some good nature and some self-denial for the sake of others.

There is politeness of the heart. Politeness of outward behaviour springs from the politeness of heart.

A polite man exhibits in manner or speech a kindly regard for the comfort or happiness of others. He is polished and courteous in behaviour. He is polished in language.

Politeness is polish or elegance of manner, courtesy or complaisance in speech.

Affability, amenity, civility, courtesy, complaisance, courteousness, comity, courtliness, decorum, elegance, gentility, polish, refinement, urbanity, suavity are synonymous with politeness.

Arrogance, coarseness, discourtesy, impertinence, impoliteness, impudence, uncivility, insolence, rudeness, rusticity, sauciness, boorishness, brusqueness, clownishness, uncouthness are the opposites of politeness.

A polite man observes such propriety of speech and manner as to avoid being rude. He observes more than the necessary proprieties, conforming to all that is graceful, becoming and thoughtful in the intercourse of refined society.

A man may be civil with no consideration for others, simply because self-respect forbids him to be rude, but one who is polite has at least some care for the opinions of others. If he is polite in the highest and truest sense he cares for the comfort and happiness of others in the smallest matters.

‘Civil’ is a colder and more distant word than polite.

‘Courteousness’ is fuller and richer, dealing often with greater matters and is used only in a good sense.

‘Genteel’ refers to an external elegance which may be showy and superficial. It is inferior to politeness and courtesy.

‘Urbane’ refers to a politeness that is genial and successful in giving others a sense of ease and cheer.

‘Polished’ refers to external elegance of speech and manner without reference to spirit or purpose.

‘Cultured’ refers to a real and high development of mind and soul, of which the external manifestation is the smallest part.

‘Complaisance’ denotes a disposition to please or favour beyond what politeness would necessarily require.

‘Politeness’ denotes ease and gracefulness of manners and a desire to please others by anticipating their wants and wishes and avoiding whatever might give them pain.

Courtesy displays itself in the address and manners. It is shown more especially in receiving and entertaining others and is a union of dignified complaisance and kindness.

PURITY

Purity is freedom from sin or defilement. Purity is chastity in thought, word and deed. Purity is freedom from lustful, sexual thoughts. It is moral cleanness.

Purity (Saucha) is of two kinds — internal purity and external purity. Freedom from Raga-Dwesa, purity of intentions, purity of motives, and purity of Bhava, constitute internal purity. Purity of body through bath, etc., purity of clothes, purity of surroundings like the house and its neighbourhood, constitute external purity.

Purity is the main part of virtue. Purity lives and derives its life solely from the spirit or soul.

Your soul is Nitya Suddha (eternally pure). Through your contact with the mind and the senses, you have become impure. Regain your original purity through Japa, Kirtan, prayer, meditation,

enquiry of 'who am I', the practice of Pranayama, Study, Satsanga and Sattvic food.

Without purity, no spiritual progress is possible. Atman is purity. You should attain this ever-pure Atman through the practice of purity, through the virtue purity, through Brahmacharya in thought, word and deed.

I pray: "O adorable Lord! Make my mind pure. Free me from all impure thoughts. Make my mind as transparent as a crystal, pure as the Himalayan snow, brilliant as the shining mirror."

What greater undertaking lies before you than purifying your life of all enmity, impurity, hatred, lust and filling it with love, purity, peace and goodness?

RIGHT CONDUCT

Ethics or ethical science treats about Sadachara or right conduct or morality or duty. Ethics is the science of morals, that branch of philosophy which is concerned with human character and conduct.

Conduct is behaviour. Deportment, carriage, demeanour, conduct and behaviour are synonymous terms. The way in which rational beings should behave towards each other as well as towards other creatures is dealt with in the science of morals or ethics.

To speak the truth, to practise Ahimsa, not to hurt the feelings of others in thought, word and deed; not to speak harsh words to any one; not to show any anger towards anybody; not to abuse others or speak ill of others and to see God in all beings is Sadachara. If you abuse anyone, if you hurt the feelings of others, really you are abusing yourself and hurting the feelings of God only. Himsa is a deadly enemy of Bhakti and Jnana. It separates and divides. It stands in the way of realising unity or oneness of Self.

That act or exertion which does not do good to others, or that act for which one has to feel shame, should never be done.

That act on the other hand, should be done, for which one may be lauded in society. This is a brief description of what right conduct is.

Lord Manu says in his Smriti, "Achara (good conduct) is the highest Dharma, declared by the Smriti and the Sruti. Therefore let the twice-born that knoweth the Self ever diligently engage therein. Thus beholding the path of Dharma issue from Achara, the sages embrace Achara as the root of all Tapas."

Righteousness, truth, good works, power and prosperity all originate from conduct. You will find in the Mahabharata "The mark of Dharma is Achara (good conduct). Achara is the mark of good. Higher than all teachings is Achara. From Achara Dharma is born; Dharma enhances life. By Achara man attains life; by Achara he attains prosperity, and by Achara he attains fair name, here and hereafter. He who is the friend of all beings, he who is intent on the welfare of all with act, thought and speech—he only knoweth Dharma!"

Dharma is extremely subtle (Ati Sukshma), intricate and complex. Even sages are perplexed. Dharma gives wealth, satisfaction and liberation in the end. Dharma tops the list of the four Purusharthas viz., Dharma, Artha, Kama and Moksha. Dharma is generally termed as 'Duty,' 'Righteousness' etc. Any action that is best calculated to bring Sreya (Moksha) is Dharma. That which brings well-being to human beings is Dharma.

All that is free from any motive of injury to any beings is surely morality. For indeed the moral precepts have been made to free the creatures from all injuries. Dharma is so called because it protects all. Indeed morality saves all creatures.

The conduct is the root of prosperity. Conduct increases fame. It is conduct which prolongs life. It is conduct which destroys all calamities and evils. Conduct has been said to be superior to all the branches of knowledge. Knowledge is power; but character is better power.

It is by conduct that one acquires a long life, and it is by conduct that one acquires riches and prosperity. It is a means to attain the goal of life. Without good conduct no one can achieve the goal. Good conduct brings in fame, longevity, wealth and happiness. It eventually leads to Moksha. It is conduct that begets virtue, and it is virtue that prolongs life. Conduct gives fame, long life and heaven. Conduct is the most efficacious rite of propitiating the celestials. The self-create Brahma Himself has said, "That one should show mercy to all orders of men."

Virtue is singled out by conduct. The good and virtuous are so on account of the conduct they follow. The marks again of good conduct are afforded by the deeds of those that are good or righteous. Indeed, it is by conduct that one acquires fame that depends upon great deeds both in this world and next. Forsooth, one may, by his conduct alone, conquer the three worlds. There is nothing which virtuous persons cannot obtain. A person of good deeds and good, pleasant and sweet speeches has no peer. People have great regard for that man who acts righteously and who does good acts even if they only hear of him without actually seeing him.

The man whose conduct is improper or wicked never acquires long life. All creatures fear such a man and are oppressed by him. If, therefore, one wishes his own advancement and prosperity, one should in this world, follow the path of righteousness and conduct himself righteously. Good conduct succeeds in removing the inauspiciousness and misery of even one who is sinful.

The man of right conduct has ideals, principles and mottoes. He strictly follows them, removes his weaknesses and defects, develops good conduct and becomes a Sattvic man. He is very careful in behaving with his elders, parents, teachers, Acharyas, sisters, brothers, friends, relatives, strangers and other creatures. He attempts to know what is right and what is wrong, by approaching Sadhus and Mahatmas and studying scriptures very carefully and then treads with joy the path of righteousness or Dharma.

The man of right conduct always cares for the welfare of all beings. He lives in harmony with his neighbours and all people. He never hurts the feelings of others, and never speaks lies. He practises Brahmacharya. He checks the evil tendencies of the mind and prepares himself through the practice of right conduct to attain the bliss of union with Paramatma or Self.

An aspirant went to Veda Vyasa and said: "Oh Maharshi, Avatara of Vishnu, I am in a dilemma. I cannot properly comprehend the right significance of the term 'Dharma.' Some say it is right conduct. Others say that, that which leads to Sreya (Moksha) and happiness is Dharma. Anything, any action that brings you down is Adharma. Lord Krishna says 'Even sages are puzzled to understand perfectly what is Dharma? What is Adharma? *Gahana Karmano Gatih* — mysterious is the path of action.' I am bewildered Oh Maharshi, kindly give me a very, very easy definition of Dharma to enable me to follow Dharma in all my actions." Maharshi Vyasa said "Oh aspirant! hear me, I shall suggest an easy method. Remember the following sayings with great care when you do any action. Do as you would be done by. Attend to this carefully. You will be saved from all troubles. If you follow these wise maxims, you can never give pain unto others. Practise this in your daily life. Even if you fail one hundred times, it does not matter. Your old Samskaras, Asubha Vasanas are your real enemies. They will come in the way as stumbling blocks. But persevere. You will succeed in the attainment of the Goal." The aspirant strictly adhered to Vyasa's instructions and attained liberation.

This is a very good maxim. The whole gist of Sadachara or right conduct is here. If one practises this very carefully, he will not commit any wrong act. To work in accordance with the Divine will is right; to work in opposition to the Divine will is wrong.

God, Religion and Dharma are inseparable. All human beings are characterised by righteousness and they in course of natural progress and improvement attain to the dignity of God. Man evolves

through practice of Dharma according to his caste and order of life and eventually attains Self-realisation, the ultimate goal of life, which brings infinite Bliss, Supreme peace, unbroken joy, highest knowledge, eternal satisfaction and Immortality. Ethical perfection is a pre-requisite to Self-realisation.

Metaphysics rests on Morality, Morality rests on Metaphysics. Morality has Vedanta as its basis. The Upanishad says, “Thy neighbour, in truth, is thy very Self and what separates you from him is mere illusion.” Sadachara is the basis for the realisation of Atmic unity or oneness of life or Advaitic feeling of oneness everywhere. Ethical culture prepares you for the Vedantic realisation of “*Sarvam Khalvidam Brahma*—All indeed is Brahman. There is no such thing as diversity.”

GLORY OF RIGHT CONDUCT

A man who has attained ethical perfection by the continued practice of Right Conduct or Yama and Niyama has got a magnetic personality. He can influence millions. Character gives a strong personality to man. People respect a man who has good character. Moral people command respect everywhere. He who is honest, sincere, truthful, kind and liberal-hearted always commands respect and influence at the hands of all people. Sattvic virtues make a man divine. He who speaks truth and practises Brahmacharya becomes a great dynamic personality. Even if he speaks a word there is power in it and people are magnetised. Character-building is of paramount importance if a man wants to develop in personality. No development of a strong personality is possible without celibacy.

A man may die but his character remains. His thoughts remain. It is the character that gives real force and power to man. Character is power. Without character the attainment of knowledge is impossible. That man who has no character is practically a dead man in this world, he is ignored and despised by the society. If you want success in life, if you want to influence others, if you want to

progress well in the spiritual path, if you wish to have God-realisation, you must possess an unblemished or spotless character. The character of a man survives or outlives him. Sri Sankara, Buddha, Jesus and other Rishis of yore are remembered even now because they had wonderful character. Character is a mighty soul-force. It is like sweet flower that wafts its fragrance far and wide. A man of noble traits and good character possesses a tremendous personality. Personality is character only. A person may be a skilful artist, clever songster, an able poet or a great scientist, but if he has no character he has no real position in the society.

You must be polite, civil and courteous. You must treat others with respect and consideration. “Good manners and soft words have brought many a difficult thing to pass.” He who gives respect to others gets respect. Humility brings respect by itself. Humility is a virtue that subdues the hearts of others. A man of humility is a powerful magnet or loadstone.

Note carefully how the Rishis of yore gave instructions to their students when they have finished their course of study. “Speak truth. Do your duty. Do not neglect the study of Vedas. Do not swerve from truth and duty. Do not neglect your welfare and prosperity. Do not neglect the learning and teaching of Vedas. Do not neglect the duties towards God and forefathers. May the mother be thy God (*Matru Devo Bhava*). May the father be thy God (*Pitru Devo Bhava*). May the preceptor be thy God (*Acharya Devo Bhava*). Do such actions as are blameless and not others. Those Brahmins that are superior to us, they should be comforted by thee with seats, etc. Give with faith. Do not give without faith. Give with joy, with modesty, with fear, with kindness.”

Righteousness is eternal. Do not leave the path of righteousness even if your life is in danger. Do not leave righteousness for the sake of some material gain. A virtuous life and a clean conscience give great deal of comfort to man while living and at the time of his death also. A holy man with piety is far superior to the

mighty potentate. God is much pleased with a pious man. Lord Krishna says “Even if the most sinful worshippeth Me, with undivided heart, he too must be accounted righteous, for he hath rightly resolved.” There is a great hope even for a cut-throat, if he makes a strong determination and takes up the spiritual path.

Dear friends: Do your duties in a satisfactory manner in accordance with Sadachara. Apply yourselves diligently to all kinds of your daily duties. Consult the Sadacharis and Mahatmas whenever you are in doubt. Build up your character. This will give you success in life. Struggle hard daily to remove old evil habits. Establish daily virtuous healthy habits. Character will help you to attain the goal of life. Character is your very being. Struggle hard to practise Sadachara. Stick to Sadachara with leech-like tenacity. Practise it and realise Sat-chit-ananda state right now in this very second. May character confer on you the Atmic Bliss and Self-realisation! May Joy, Bliss, Immortality and Peace and poise abide in you for ever!

SIMPLICITY

Simplicity is plainness, artlessness, unaffectedness, straightforwardness, guilelessness, cunninglessness, absence of ostentation.

Simplicity is freedom from duplicity, affectation or pretension.

In dress, in food, in character, in manners, in style, in all things, the supreme excellence is simplicity.

There is a majesty in simplicity. Simplicity is Nature’s first step and the last of art.

Be what you say. Say what you are. Write as you speak. Speak as you think.

Be simple like a child. The door of Moksha will be opened unto you.

The greatest truths are the simplest; and so are the greatest men.

Goodness and simplicity are indissolubly united.

A simple, frank man is the most agreeable man.

Purity and simplicity are the two wings with which man soars high to the Kingdom of God.

SWEETNESS

Really sweet people are rarely found in this universe. Though sweetness is a feminine virtue, yet it is not found in the females too. Most of the females are harsh and gallhearted though their speech appears to be sweet for the time being. A businessman, a lawyer, a doctor and a sister of ill-fame are all apparently sweet till they get money from their clients. This is not natural, lasting, beneficent, elevating sweetness. It is false glittering. It is commercial or mercenary.

A really sweet man is divine. He does not expect anything from others. His very nature is sweet. He brings joy to others by his innate sweetness.

Sweetness is born of Sattva. It is the sweet potent divine golden residuum after Rajas and Tamas have been squeezed out through protracted Yoga-Sadhana. It is the concentrated quintessence of Sattva. It is the sweet aroma that is wafted from the blossoming of the rare sweet flower of perfected soul—Siddha Purusha, adept or Arhat through long and intense Tapas, discipline, Yoga-practice and communion through mind—melting in Silence.

Sweetness must be an essential attribute of a spiritual propagandist and public worker. Without possessing this virtue, no propagandist can turn out efficient and solid work. He who wants to establish a Mutt or Ashram or spiritual institution must possess this ennobling virtue. All public workers and Ashramites must equip themselves with this divine quality.

The Rajasic ego should melt in the crucible of Yoga. Then this golden sweetness will shine in its glory. Rajas must be churned

out. Then the butter of sweetness will float on the surface of the Sattvic mind.

Be sweet in speech. Be sweet in behaviour. Be sweet in manners. Be sweet in singing Kirtan. Be sweet in lecturing. Be sweet in look. Be sweet in serving others. Be soft, gentle courteous and polite too. This will increase your sweetness.

Develop this sweetness through service, self-restraint, Mouna, prayer, Pranayama, meditation, introspection, self-analysis, control of anger.

Sweetness is Radha Tattwa: Sweetness is the stuff out of which the heart of Radha is fashioned. Truthfulness, Prema, sincerity, cosmic love, Ahimsa are all modifications of sweetness. Sweetness is a rare divine blend of all these Sattvic attributes. It is millennium potency.

An argumentative, intolerant, impatient, proud, irritable, fault-finding man cannot cultivate sweetness.

May you all be endowed with this noble quality of sweetness which will enable you to root yourself in Brahman, the embodiment of Rasa, divine bliss.

Glory to Brahman, the Sweetness of sweetness.

TOLERATION

Toleration is enduring of offensive person or opinions.

Tolerance is freedom from bigotry. It is a spirit of charitable leniency.

Tolerance is a disposition to tolerate or not to judge or deal harshly or rigorously in cases of differences of opinion, conduct or the like.

You have not the monopoly of wisdom. Do not criticise destructively. Your neighbour's way and opinion may not be yours. It may nevertheless be as good.

Never condemn rashly but judge righteously. Be charitable and kind to one another. Be tolerant.

Religious tolerance is necessary. It will establish religious harmony in the country.

There are diversities of opinion even among the best men. This should not breed hatred. No two minds are alike in nature.

Intolerance is a crime.

Have a wide vision. Have a broad outlook. Give space in your heart for everybody, for every religionist. Be broad as the sky.

Tolerance in religion is absolutely the best fruit of all the struggle and labours.

TOLERANCE LEADS TO BLISS

As there are men of various temperaments, capacities and tastes, various schools of thought, cults and societies are necessary. The followers of cults or sects should have a large heart to include other sects also. The fundamental principles or essentials of all religions are the same. One should have perfect tolerance towards other faiths. Cults and Mandals help the beginners to grow but all cults culminate in Vedanta eventually.

During the life-time of the founders only some cults, Mandals, sects, societies and other institutions function well. After they pass away, the followers do not keep up the integrity and goodwill of the institution. Gurudom creeps in. Selfishness penetrates and overwrites the heads of the institution. They become money-making concerns. The original sweet spiritual aroma fades and vanishes gradually. The followers unsettle the minds of other by decrying their faith and eulogising their own cult or society and thus produce much harm to the people at large.

People begin to trade in the name of religion. That is the reason why some of the cults, sects, Mandals and societies, instead of becoming dynamic spiritual centres, become fighting centres eventually.

The followers do not do any rigorous Tapas and meditation. They do not go in for seclusion for rigorous Tapas and Sadhana. They are not endowed with dispassion, renunciation and discrimination. They have tall talk. They simply talk of 4th region, 5th place, 7th sphere etc. The institution which was once enjoying spiritual fame and glory during the lifetime of the founder, dwindles into a mere social institution gradually on account of lack of a spiritual dynamic personage to run the institution. Mere intellectual grasp of truths or eloquence or oration will not really make one a Yogi or a sage.

Those who say that Lord Krishna and Lord Rama are lower personages, know nothing of religion and philosophy.

A renowned doctor, an M.D., of the Punjab, went to see the chief of a particular faith at a certain place. He heard him saying "Lord Krishna is a lower personage." At once he left the place and had no faith in him. He told me later on that he had full faith in the Sloka of the Gita: "There is nothing whatsoever higher than Me, O Dhananjaya; all this is threaded on Me as rows of pearls on a string." Ch. VII-7.

To say that Lord Krishna is on an inferior stage, that one can have Santi through this faith only, is highly deplorable. Some say, "Join our cult, faith or society, you will have Darshan of the Lord within fifteen days. If you join our faith or cult you will go beyond Para Brahman also. You can have peace and Mukti through our faith and cult only." This is perfect intolerance and narrowness.

Just listen to what Lord Krishna Himself says in the Gita: "In whatever way men approach Me, even so do I reward them. My path do men tread in all ways, O son of Pritha." Ch. IV-11.

May Lord bless you with broad tolerance and large heart. May you be free from carping and cavilling. May you all recognise the Oneness or Unity of Atman. May you embrace others with divine love. May you all realise the unity of all religions. May you not indulge

in religious controversies and debates. May you all silently rest in your own All-blissful and silent Self and enjoy the Eternal Bliss within through deep meditation!

Om Santi! Santi! Santi!

TRUTHFULNESS

Srutis emphatically declare: "*Satyam Vada*- speak the truth; *Satyameva Jayate Naanritam*—Truth alone triumphs, but not falsehood." God is Truth; and Truth must be realised by speaking the truth. A truthful man is absolutely free from worries and anxieties. He has a calm mind. He is respected by society. If you strictly observe speaking truth for twelve years you will get Vak-Siddhi. Then, whatever you speak will come to pass. There will be power in your speech. You can then influence thousands.

Your thoughts should agree with your words; and the words should agree with your actions. In this world, people think of one thing, say another thing and do something else. This is horrible. This is nothing but crookedness. You must carefully watch your thoughts, speeches and actions. The little gain that you get by telling lies is no gain at all. You pollute your conscience and infect your subconscious mind. The habit of telling lies is carried to your next birth also; and you undergo sufferings from birth to birth. Have you ever thought over this matter? Be very serious, and stop the evil habit of telling lies from this very second.

The name of Harischandra is even now a household word, because he was a truthful man. He stuck to his principle of speaking truth at all costs. He never cared for his wife or domain. He underwent all sorts of suffering. He was truthful to the very last. Visvamitra tried his level best to make him a liar. He failed in all his various schemes. Truth alone triumphed in the end.

Write in bold types the words "SPEAK TRUTH" on card-boards and hang them in prominent places in your house. This will remind you when you speak any lie. You will check yourself at once.

A time will come when you will be established in the habit of speaking truth. Punish yourself by fasting, if you tell a lie; and record the lies in the diary. Gradually, the number of lies will decrease, and you will become a truthful man.

AHAMKARA

EGOISM

I

Ahamkara or egoism is the self-arrogating principle in man. It is a Vritti or modification that arises in the mind. Patanjali Maharshi calls this by the name 'Asmita.' The same mind assumes the form of egoism when man self-arrogates to himself. Ahamkara manifests first and then comes "Mamata."

This baneful egoism generates actions, desires and pains. It is the source for all evils. It is illusory. It deludes people. Though it is nothing, it is everything for the worldly people. It is associated with mineness. It is born of Avidya or ignorance. It springs from false conceit. Vanity fosters it. It is the greatest enemy. If one renounces this dire Ahamkara he will be happy. The secret of renunciation is renunciation of egoism. Ahamkara has its seat in the mind. It is under the influence of egoism that man commits evils and wrong actions. It is deep-rooted. Anxieties and troubles proceed from egoism. Ahamkara destroys our virtues and peace of mind. It spreads the snare of affection to entrap us. He who is free from egoism is very happy and peaceful. Desires multiply and expand on account of egoism. Our inveterate enemy of egoism has spread about us the enchantments of our wives, friends, children etc., whose spells it is hard to break. There is no enemy greater than egoism.

He who neither desires nor dislikes anything and who preserves the serenity of mind at all times is not affected by the feeling of egoism. There are three kinds of egoism in the world. Of these two kinds of egoism are beneficial and of superior nature but the third is of a vile kind and is to be abandoned by all. The first is

the supreme and undivided ego which is eternal and which pervades through the world. It is the supreme soul, besides which there is nothing in nature. Meditate on the formula 'Aham Brahma Asmi — I am Brahman.' Identify yourself with Brahman. It is Sattvic Ahamkara. The knowledge which makes us perceive our own Self to be more subtle than the tail-end of paddy or to be as minute as the hundredth part of a hair and to be ever existent is the second kind of Ahamkara. These two kinds of egoism are found in Jivanmuktas or liberated sages. They lead to the liberation of men. They will not cause bondage. Hence they are of beneficial and superior nature. The third kind of Ahamkara is the knowledge which identifies the 'I' with the body composed of the hands, feet, etc., which takes the body for the soul or the Self. This is the worst or basest form of egoism. This is found in all worldly persons. This is the cause for the growth of the poisonous tree of rebirths. Those who possess this kind of egoism can never come to their right senses. Countless persons have been deluded by this form of Ahamkara. They have lost their intelligence, power of discrimination and power of enquiry. This kind of egoism produces baneful results. People come under the influence of all evils of life. Those who are slaves of this form of Ahamkara are troubled by various desires which induce them to do wrong actions. It debases them to the state of beasts. This kind of Ahamkara should be destroyed by the other two kinds of Ahamkara. The more you thin out this egoism, the more you will get knowledge of Brahman or the light of the soul.

Again there are three kinds of Ahamkara, viz., Sattvic egoism, Rajasic egoism and Tamasic egoism. Sattvic egoism will not bind a man to Samsara. It will help the aspirant to attain the final emancipation. If you try to assert 'Aham Brahma Asmi: I am Brahman' — this is Sattvic egoism. Even in a Jivanmukta there is a slight trace of Sattvic egoism. He does actions through this Sattvic egoism. "I am a king, I know everything, I am very intelligent" —

this is Rajasic egoism. 'I am a fool. I do not know anything' — this is Tamasic egoism.

The literal meaning or Vachyārtha of 'Aham' Pada is Aham Vritti that arises in the mind, the little 'I' which identifies itself with the physical body. The indicative meaning or Lakshyārtha of 'Aham' Pada is Atman or Brahman, the big or infinite 'I.' Mere illusion is the cause of egoism. Knowledge is the cause of egoism. Knowledge is produced through the illusory objects such as the body, tree, river, mountains, cow, horse, etc. If there are no objects, cow, horse, etc., we will have no knowledge of objects at all. Then egoism, the seed of Manas, will be absorbed.

The idea of 'I' which is the nest containing all frailties is the seed of the tree of mind. The sprout which at first germinates from the seed of Ahamkara is Buddhi or intellect. From this sprout, the ramifying branches called Samkalpa take their origin. Through such a differentiation, the mind, Chitta, and Buddhi are but the different names or qualities of the same Ahamkara. The branches of Vasanas will naturally produce innumerable crops of Karmas but if with the sword of Jnana you sever them from the heart's core, they will be destroyed. Cut the branches of the tree of mind and eventually destroy the tree at its root, completely. Cutting the branches is only a secondary thing, the primary one being the eradication of the tree at its root. If you, through virtuous actions, destroy the idea of 'I' at the root of the tree (mind) then it will not grow up. Atma Jnana or knowledge of the Self is the fire which destroys the conception of Ahamkara, the seed of the tree.

There is another classification of egoism, viz., gross (Sthula) and subtle (Sukshma). When you identify yourself with the gross physical body, it is gross egoism. When you identify yourself with the mind and Karana Sarira (seed-body), it is subtle egoism. If you destroy pride, selfishness, desires and identification with the body, the gross egoism will perish but the subtle egoism will remain. You must annihilate the subtle egoism also. Subtle egoism is more

dangerous and more difficult of eradication. 'I am a rich man, I am a king, I am a Brahmin,' — this is gross egoism. 'I am a great Yogi, I am a Jnani, I am a good Karma Yogi, I am a moral man, I am a good Sadhaka or Sadhu' — this is subtle egoism. There is another classification of Ahamkara viz., Samanya Ahamkara (ordinary egoism) and Vishesha Ahamkara (special egoism). Ordinary egoism is present in animals. Vishesha Ahamkara is present in human beings.

You say, "This body is mine." The vultures, jackals and fishes also say, "this body is mine." If you peel off the layers of the onion one by one, the onion dwindles into an airy nothing. So is the 'I.' This body, mind, Prana, senses, etc., are all combinations of the five elements and Tanmatras. They are all modifications of the Prakriti only. Where is the 'I' then? This physical body belongs to Virat, astral body to Hiranyagarbha and causal body to Isvara. Where is the 'I' then? 'I' is an illusory nothing fabricated by the juggler mind. Nothing can be said to exist. That which is produced through Karmas is not itself the cause. The knowledge or consciousness that we have of it is itself illusory. Therefore, Ahamkara and other effects which are produced through the delusion of knowledge are also non-existent. The real 'I' is the Sat-Chit-Ananda Brahman only.

Just as the motion of the train or the boat is apparently transferred to the trees, so also 'I' is transferred, through the jugglery of Maya, to the body, mind, Prana and senses. When you say, 'I am stout, 'I am lean, the 'I' is transferred to the body and you identify yourself with the body; when you say, 'I am hungry, 'I am thirsty, the 'I' is transferred to the Prana, you identify yourself with the Prana; when you say, 'I am angry, 'I am lustful, the 'I' is transferred to the mind. If you identify yourself with the Supreme Self, all false identifications will vanish.

If you kill the commander of an army, you can very easily subdue the soldiers. Even so, if you kill the commander-egoism in the Adhyatmic battlefield, you can very easily subdue the soldiers, viz., lust, anger, pride, jealousy, greed, delusion, hypocrisy, who

fight for their master — egoism.

Try to attain Brahman by means of the first two kinds of superior egoism. If you are firmly established in that supreme immaculate state wherein even these two kinds of superior egoism are abandoned one by one, then such a state is the imperishable abode of Brahman. Do not identify the 'I' with the physical body. Identify yourself with the Supreme Self or Para Brahman.

You might have reduced or thinned out your egoism to a very great extent but if you are still susceptible to censure and praise, know that the subtle egoism is still lurking in you.

An aspirant who treads the path of devotion destroys his egoism through self-surrender or Atma Nivedana to the Lord. He says, "I am Thine, my Lord. All is Thine. Thy will be done." He feels that he is an instrument in the hands of the Lord. He dedicates all his actions and the fruits of his actions to the Lord. He feels that there is nothing but the Lord, that everything is done by the Lord, that even an atom cannot move without Him and that all live, move and have their very being in Him alone.

A Karma Yogin destroys his egoism through self-sacrifice. A Jnana Yogin kills his egoism through self-denial or self-abnegation, through Vichara and the practice of "Neti-Neti — I am not this body, I am not the Prana, I am not the senses", and through identification with the Supreme Self by meditating on the formula 'I am the all-pervading Self or Brahman.'

May you rest in the big Infinite 'I', the pure Sat-Chit-Ananda Brahman and enjoy Eternal Bliss by annihilating this little illusory 'I', the product of Maya, through self-sacrifice or self-surrender.

II

A certain Brahmin went to a landlord to get a house for feeding Sadhus on a Bhandara. The landlord gave him a house. He utilised it for the purpose. He did not vacate the house on the next day, but remained there for some months. The landlord asked the

Brahmin when he would vacate the house. The Brahmin said he would keep the house for some months more, as he wanted to celebrate his son's marriage. The landlord granted permission. The greedy Brahmin did not vacate even after two years. The landlord again asked the Brahmin when he would vacate it. The Brahmin said that he lost his mother and he would keep the house till the anniversary was over. The landlord patiently allowed. Three years passed. Now the covetous Brahmin thought that he could claim the house as his own, as he had lived in the house for a pretty long time and as the neighbours also knew well that he was the proper resident and owner. When the landlord asked now the Brahmin about the house, the Brahmin said that the house belonged to him, and refused to vacate it. The matter went to the chief court. The poor Brahmin was not able to produce proper records, though he managed to bring false witnesses. He had to give back the house to the landlord.

Similarly, you are provided with the house, the physical body, to inhabit for some years, during which period you are expected to realise Sat-Chit-Ananda and vacate the body during Videha-kaivalyam. Instead of doing this, owing to Ahamkara you are behaving like the covetous Brahmin. Destroy Ahamkara and rest in Brahman.

ANGER

KRODHA

Anger is a negative Vritti or whirlpool in the mindlake. It is born of ignorance.

It is a strong emotion, excited by a real or fancied injury and involving a desire for retaliation.

Anger is the natural passion or emotion of displeasure and antagonism aroused by injury or insult, real or imagined, and directed against the cause thereof. Anger arises from an idea of evil having been inflicted or threatened.

Anger is often accompanied by a desire to take vengeance,

or to obtain satisfaction from the offending party.

It begins in folly and ends in repentance.

The fire you kindle for your enemy, burns yourself.

When anger arises, think of the consequences. It will soon subside.

You think of objects of senses. Attachment to these objects develops. From attachment desire is born. From desire anger comes forth. From anger proceeds delusion; from delusion confused memory; from confused memory the destruction of reason; from destruction of reason you perish.

Raga or attachment is a long-standing associate of anger.

Control anger through patience, enquiry, self-restraint, love and meditation. This is manly and divine. This is wise and glorious.

To become angry for trifling things is mean, childish and brutal.

When you are angry, count twenty before you speak. If you are very angry, count one hundred.

An angry man is again angry with himself when he comes to his senses.

When anger is on the throne, reason takes to its heels.

Be always ready to forgive the faults of others. Kill the spirit of revenge. Return good for evil.

Anger begins from folly or weakness. It ends with remorse and repentance. Act not in a furious passion.

He who is influenced by anger is like one intoxicated with a strong liquor.

Fury, indignation, choler, ire, temper, irritation, rage, resentment, wrath are synonymous with anger.

Displeasure is the mildest and most general word.

Temper is used in the sense of anger. This is colloquial. We say: "Mr. Johnson is a man of hot temper, a fiery temper."

Anger is sharp, sudden and brief. Resentment is persistent. It is the bitter brooding over injuries. Exasperation, a roughening, is a hot superficial intensity of anger, demanding instant expression.

Rage drives one beyond the bounds of prudence or discretion. Fury is stronger and sweeps one away into uncontrollable violence.

Anger is personal and usually selfish, aroused by real or supposed wrong to oneself. Indignation is impersonal and unselfish displeasure at unworthy acts. Pure indignation is not followed by regret and needs no repentance. It is also more self-controlled than anger. Anger is commonly a sin. Indignation is often a duty. We speak of "righteous indignation."

Wrath is deep and vengeful displeasure. It simply expresses the culmination of righteous indignation without malice in a pure being.

Anger is a stronger term than resentment, but not so strong as "indignation" which is awakened by what is flagitious in character or conduct; nor as wrath, fury, rage in which anger is wrought up to a still higher point in the order of these words. Anger is a sudden sentiment of displeasure; resentment is a continued anger; wrath is a heightened sentiment of anger.

CONTROL OF ANGER

Control anger by practice of Kshama, love, Dhairya, patience, and Nirabhimanata (absence of egoism).

When anger is controlled, it will be transmuted into an energy by which you can move the whole world.

Anger is a modification of passion. If you can control lust, you have already controlled anger.

Drink a little water when you become angry. It will cool the

brain and calm the excited, irritated nerves.

Repeat 'OM Santi' ten times.

Count twenty. By the time you finish counting twenty, anger will have subsided.

Try to nip anger when it tries to emerge out from the subconscious mind to the surface of the conscious mind. Watch the small impulse or wave of irritability carefully. Then it will be more easy. Take all precautions. Do not allow it to burst out and assume a wild form.

If you find it extremely difficult to control it, leave the place at once and take a brisk walk for half an hour.

Pray to God. Do Japa. Meditate on God. You will gain immense strength.

Be careful in the selection of your company. Have congenial company. Move with Sannyasins, Bhaktas and Mahatmas. Read the Gita and the Yoga Vasishtha. Do not waste your semen. Take Sattvic food, milk, fruit, etc. Give up hot curries and chutnies, meat, alcohol and smoking. Tobacco makes your heart irritable (tobacco-heart). It produces nicotine poison.

ARROGANCE

DARPA

Arrogance is undue assumption of importance. It is unreasonable or excessive assumption or assertion as of superiority. It is overbearing pride.

An arrogant man is unduly or excessively proud, as of wealth, status, learning, etc. He shows pride in spirit or conduct. He is unwarrantably assuming, overbearing and haughty. It is that species of pride which consists in exorbitant claims of rank, dignity, estimation or power, or which exalts the worth or importance of the person to an undue degree. It is pride with contempt for others.

An arrogant man is abject and base. His head is swollen, like the swelling of dropsy.

Haughtiness thinks highly of itself and poorly of others.

Arrogance claims much for itself and concedes little to others.

Pride is an absorbing sense of one's own greatness.

Haughtiness feels one's own superiority to others.

Disdain sees contemptuously the inferiority of others to oneself.

Presumption claims place of privilege above one's right.

Pride deems nothing too high.

In the presence of superiors, overweening pride manifests itself in presumption or insolence.

Pride is too self-satisfied to care for praise.

Vanity intensely craves admiration and applause.

Superciliousness, as if by the uplifted eyebrow, as its etymology suggests, silently manifests mingled haughtiness and disdain.

Insolence is open and rude expression of contempt and hostility, generally from an inferior to superior, as from a servant to a master or mistress.

Assumption quickly takes for granted superiority and privilege with others would be slow to concede.

PLAY OF ARROGANCE

Ya Devi Sarva Bhuteshu Darpa Rupena Samsthita;

Namastasyai, Namastasyai, Namastasyai, Namo Namah.

Salutations, Salutations to that Devi, who dwells in the form of arrogance in all human beings.

The Sanskrit word for arrogance is “Darpa.” Arrogance is undue assumption of importance. Arrogance is claiming proudly and unduly. It is a mixture of Rajasic-Tamasic egoism, insolence, rudeness, over-bearing nature and impertinence or imprudence. It is a modification of egoism. It is Ahamkara itself. It is born of ignorance. Maya keeps up her Lila or play through the arrogance of the deluded souls.

A man behaves insolently with an elderly man, treats him with contempt, sneers at him and speaks disrespectful words. This is arrogance.

Another man throws a book or a note-book in front of a person in anger and utters vulgar words. This is arrogance.

Another person says to another man in anger, “Don’t you know who I am? I will break your jaw. I will break your skull. I will break your teeth. I will drink your blood.” This is arrogance.

Another man says, “I cannot be dictated by anybody. I have my own ways. Nobody can question me. I cannot dance before him. Why should I go to him? Why should I follow his instructions? Is he more learned than me? Who is he, after all? Who are you to order me? Who are you to question me?” This is arrogance.

Generally a thoughtless man who is not practising introspection and self-analysis says, “I have no arrogance at all. I am humble, gentle and kind.” But when the test comes, he hopelessly and miserably fails a thousand and one times. Such is the force or strength of arrogance.

A Sadhaka is very good. He is very intelligent. He is a learned man. He delivers lectures. He meditates silently in a solitary room for hours together. And yet he is not free from arrogance. When a man goes against his sweet will or wish, when a man speaks ill of him and criticises him, when he is not respected, he becomes arrogant and behaves very rudely.

Arrogance assumes various forms. One man may be arrogant on account of his great physical strength. He may say, “I will neck you out now. Get thee gone.” Another man may be arrogant on account of his wealth, position and power. Another man may be arrogant on account of his secular learning. Another man may be arrogant owing to his scriptural erudition. Another man may be arrogant owing to his psychic Siddhis, moral virtues, spiritual progress, Sannyasishood, Mahantship, etc.

A man may renounce his wife, children, property, position, wealth, etc. He may renounce the world and live in a cave in the Himalayas for several years, practising Yoga and yet he finds it difficult to renounce arrogance. When he becomes impulsive he is overpowered by arrogance. He does not know what he is exactly doing. He repents afterwards. Impulse is a motive force to make one arrogant.

Watch your thoughts, words and actions very carefully. Know the power of words and use them cautiously. Respect all. Speak sweet and measured words. Be kind. Cultivate patience, love, humility. Enquire. Observe Mouna or the vow of silence. Again and again think, “This world is unreal. What will I gain by being arrogant?” Think of the immense benefits of the opposite virtue, HUMILITY.

You may fail one hundred times. But again stand up and strengthen your resolve: “I have failed yesterday. I will be humble, kind and patient today.” Gradually your will-force will develop and you will conquer arrogance, the enemy of peace, devotion and wisdom.

With all your care and vigilance arrogance will hiss and raise its hood several times daily. Raise the rod of Viveka, discrimination and sword of humility and chop its head. Arrogance is a myriad-headed monster, or Asura like the Raktabeeja who fought the Devi. He will again develop more heads. Continue the battle with more

vigour, force and strength. Use combined methods, prayer, meditation, enquiry, Brahmabhyasa, self-restraint, Japa, Kirtan, Pranayama. Take recourse to the Yoga of synthesis. He will be burnt in toto and reduced to ashes.

If an arrogant man remains in the cave or in the room, there is no scope for him to eradicate this Vritti. It will lurk in his mind and harass him. An aspirant must mix with persons of different mentality and temperament and watch his thoughts, when he is ill-treated, disrespected and persecuted. If he is calm and serene and humble even under worst trying conditions know that he has eradicated this terrible foe.

The more the learning, the more the arrogance. The bigger the position, the greater the arrogance. The more the wealth, the more the arrogance.

May you all be free from this evil trait! May you all conquer this demon through humility, patience, kindness and love, and enjoy eternal bliss and immortality!

AVARICE

LOBHA

Avarice is an eager desire for wealth. It is extreme covetousness or greed.

Avarice is passion for getting and keeping riches.

Avarice is insatiable. It produces extreme discontentment and restlessness. It is an enemy of peace, wisdom and devotion.

Avarice increases with the increasing pile of gold or bank balance.

Of all the vices, avarice is most apt to taint and corrupt the heart.

An avaricious man is immoderately desirous of accumulating wealth. He is eager to accumulate and hoard. He is greedy of gain. He is ever grasping.

Avaricious and covetous refer especially to acquisition; miserly, niggardly, parsimonious and penurious, to expenditure. The avaricious man desires both to get and to keep, the covetous man to get something away from its possessor. One may be made avaricious by the pressure of great expenditure.

The rapacious have the robber-instinct and put it in practice in some form, as far as they dare. The avaricious and rapacious are ready to reach out for gain.

Greedy is used not only of money, but often of other things, as food, etc. The greedy child wishes to enjoy everything himself; the stingy child to keep others from getting it.

Avarice sheds a blasting influence over the finest affections and sweetest comforts of mankind.

The covetous eagerly desire wealth, even at the expense of others; the avaricious hoard it; the penurious, parsimonious and miserly save it by disgraceful self-denial and the niggardly, by meanness in their dealings with others.

Miserly and niggardly persons seek to gain by mean and petty savings; the miserly by stinting themselves, the niggardly by stinting others.

Parsimonious and penurious may apply to one's outlay either for himself or for others; in the latter use they are somewhat less harsh and reproachful terms than niggardly.

Bountiful, generous, liberal, munificent, are the opposites of avaricious nature.

BOASTING

ATMASTUTI

Boasting is ostentatious display or bragging. It is an expression of pride.

To boast is to talk vaingloriously, to speak proudly, to magnify or exalt one's own self.

Boast not of what you can or would do. Actions speak louder than words. Doing is the only practical achievement.

Humility is natural to wisdom. Boasting is natural to ignorance.

The boaster may not know a great deal, but it is certain that he does not know as much as he thinks he knows.

The sun has no need to boast of his brilliance, nor the moon of her effulgence. Honest and courageous people have very little to say about their honesty or their courage.

An empty vessel alone makes much sound. So is a boaster. He talks loudly of himself. His neighbours do not like this. They know his real worth. They laugh at him.

Where boasting ends, then dignity begins.

Usually the greatest boasters are the smallest workers.

The deep rivers pay a larger tribute to the ocean than shallow brooks and yet empty themselves with less noise. He is only a beggar who can count his worth.

A braggart should fear this; he will be found an ass soon.

You wound your modesty and make foul the clearness of your deservings when you yourself publish and advertise them.

CARES, WORRIES AND ANXIETIES

CHINTA, PIDA, AUTSUKYA

Cares, worries and anxieties are the products of Avidya or nescience. When the mind rests in Brahman during sleep, in the inside pocket. Keep your spectacles in the side pocket. Always count your belongings whenever you travel in railway trains. Keep accounts regularly.

COVETOUSNESS

LALASA

Covetousness is greed or avariciousness. Inordinate desire of wealth is covetousness.

All virtue, all honesty and peace run away from a man of covetousness.

A covetous man is always poor and discontented. A covetous man is a fool. He is a miserable wretch. He lives in perpetual slavery, fear, suspicion, sorrow, discontentment. He never enjoys life.

A covetous man heaps up riches not to enjoy, but to have them. He starves himself in the midst of plenty. His sons squander his money quickly.

Covetousness is the first vice in corrupt nature which moves and the last which dies.

A covetous man acquires money by unjust or unlawful means. He leads a miserable life. His lot is pitiable and lamentable!

CROOKED-MINDEDNESS

KAUTILYA

Crooked-minded people also are to be found in abundance in the world. Crooked-mindedness is a Tamo-Guna Vritti. Such people are always crooked in talking and arguing. They indulge in quibbling and wrangling, They are always fond of vain talks. They will assert emphatically that only their statement is correct and the statements of others are false and absurd. They cannot keep quiet even for a single minute. Their arguments are very peculiar. They will not argue with any person in a respectable manner. They will take to vituperation and fall out in the end. Cultivation of nobility, politeness and straight-forwardness will eradicate this evil quality.

DEPRESSION

VISHADA

Depression is a falling in or sinking. It is dejection, cheerlessness.

Depression causes pessimism. It stultifies all effort; it kills initiative, produces despair and sickness of mind and body.

Depression is falling of the spirits. It is low spirits or dejection. It is a lowering of vital powers. It is a state of sadness. It is want of courage or animation as depression of the mind.

Hope, courage and work can overcome all depression and fear, and convert your mountains of trouble into molehills. Things are never so bad as you believed them to be.

Stand up and gird up your loins. Pray. Do Japa. Do Kirtan, Meditate on the All-Blissful Atman. Cultivate cheerfulness. Depression will take to its heels.

Depression is a negative state. It cannot last for a long time. Be cheerful. Positive always overcomes the negative.

Chant OM. Do Pranayama. Study my article “Thy Real Nature.” Hear the record “Thy Real Nature.” You will be filled with new strength, joy and cheer.

Thy real nature is Satchidananda. Realise this and roam about happily.

Aspirants get moods of depression occasionally. These moods may be due to indigestion, cloudy condition, influence of lower astral entities and revival of old Samakaras from within. Treat the cause. Remove the cause. Do not allow depression to overpower you. Immediately take a brisk, long walk. Run in the open air. Sing divine songs. Chant OM loudly for one hour. Walk along the sea-side or river-side. Play on the harmonium if you know the art. Do some Kumbhakas and Sitali Pranayama. Drink a small cup of orange juice or hot tea or coffee. Read some of the elevating portions of Avadhoota Gita and Upanishads.

DIFFIDENCE

AVISHVASA

Diffidence is want of confidence, want of self-reliance.

A diffident man lacks faith in his own self. He is distrustful of his own self.

Diffidence is want of confidence in oneself. It is lack of trust in one's own power, correctness, wisdom, judgment or ability. It is timidity, self-distrust, shyness.

Diffidence checks resolution and obstructs performance of actions. It sinks you down.

Cultivate confidence and self-reliance. Think less of what others may think of you. This will help you to overcome diffidence and aid you to self-possession, confidence and self-reliance.

We say: “Ram, fearing the critics, wrote with diffidence.” “Krishna failed through diffidence alone.” Many people are always diffident. They have no self-confidence. They have energy, capacity and faculty. But they have no confidence in their own powers and faculties and in getting success. This is a kind of weakness that brings failures in all attempts. A man appears on the pulpit to deliver a lecture. He is a capable man. He is well-read. But he is diffident. He thinks foolishly that he would not be able to produce an impressive speech. The moment this kind of negative thought comes to his mind, he becomes nervous, he staggers and gets down the platform. This failure is due to lack of self-confidence. You may have little capacity and yet you must have full confidence that you will succeed in your venture. There are people who have very little substance and capacity and yet they can thrill the audience. This is due to their self-confidence. Confidence is a kind of power. It develops will. Always think: “I will succeed. I am fully confident of my success.” Never give room for negative quality, diffidence, to enter your mind. Confidence is half success. You must fully know your real worth. A

man of confidence is always successful in all his attempts and ventures.

DILLY-DALLYING

(Aimless Wandering)

VRITHA PARIBHRAMANA

Some aspirants have got a habit of wandering aimlessly. They cannot stick to one place even for a week. The wandering habit must be checked. They want to see new places, new faces and want to talk with new people. A rolling stone gathers no moss. A Sadhaka should stick to one place at least for a period of twelve years (one Tapas period). If his health is delicate, he can stay for six months in one place during summer and rainy season and in another place for six months during winter. During winter he can stay either at Rajpur (Dehradun) or Rishikesh. During summer he can go to Badrinath or Uttarkashi. Sadhana suffers if one wanders constantly. Those who want to do rigorous Tapas or Sadhana and study must stay in one place. Too much walking produces weakness and fatigue.

DISHONESTY

DHURTATA

Dishonesty is another evil quality. Almost all have got some form of dishonesty or another. Honest people are very rare. Dishonesty is the hand-maid of greed or avarice. Wherever there is dishonesty, there are double-dealing, diplomacy, cheating, fraud, chicanery, etc. These are the retinues of dishonesty. Greed is the chief officer of passion. For the gratification of lust, all dishonest practices are indulged in. If lust and greed are eradicated the man becomes honest. A dishonest man cannot thrive in any kind of business. Sooner or later, his dishonesty will be found out. He will be hated by all men in society. He will fail in all his ventures. He will not hesitate a bit to take bribes and tell lies. To cover up an untruth he will tell ten lies. To establish the ten lies, he will tell fifty lies. He

will not be able to speak even truth with force. He has a rotten Antahkarana. Develop honesty by eradicating dishonesty. Be content with your lot. Never crave for more. Lead a simple life. Let your thoughts be lofty. Fear God. Speak the truth. Love all. See your own self in all. Then you will not be dishonest in your dealings with others. You will be prepared to sacrifice even the very little that you possess. You will develop a large heart and a magnanimous nature. That is what is exactly wanted of you if you want to succeed in life and in God-realisation.

ENVY

IRSHYA

Envy is grief and burning of heart at the sight of another's success and prosperity.

Envy is spite, hatred, ill-will; envy is an evil eye.

Envy is uneasiness, mortification or discontent at the sight of another's superiority or success, accompanied with some degree of hatred or malignity and often or usually with a desire or an effort to deprecate the person envied.

Envy is the daughter of pride and the author of murder and revenge.

Envy is like a fire. It consumes a man quickly.

If you rejoice in the happiness of another, you increase your own happiness.

One is envious of that which is another's and to which he himself has no right or claim.

He is jealous of intrusion upon that which is his own or to which he maintains a right or claim.

Envy is a venom which consumes the flesh and dries up the marrow of bones.

Deformed persons, eunuchs, old men and bastards are envious. Fellows in office, relatives, envy their equals when they are raised to a better status.

Contentment, friendliness, satisfaction, well-disposed nature are the opposites of envy.

Crush this envy, dire enemy of peace, devotion and wisdom through the practice of nobility, magnanimity and contentment.

FEAR

Fear is a great human curse. It is a negative thought. It is your worst enemy. It assumes various forms, viz., fear of disease, fear of death, fear of public criticism, fear of losing your property or money, etc.

Fear blights many lives, makes people unhappy and unsuccessful. Think you are immortal, fearless Atman (Amrita, Abhaya). Slowly the fear will vanish. Develop the positive virtue, namely, courage. Fear will slowly disappear.

The power of imagination in the mind intensifies fear. Attachment to the body (Moha, Dehadhyasa) is the cause of all fear. He who can throw off the physical sheath (Annamaya Kosha) either by Yoga or Jnana will be free from fear.

He who has conquered fear has conquered everything, has gained mastery over the mind.

Some people can bravely face the shell or the shot in the battlefield. But they are afraid of public criticism and public opinion. Some can face a tiger fearlessly in the forest. But they are afraid of the surgeon's knife. You should get rid of fear of all sorts.

The one idea that you are the Immortal Self (Atman) can destroy efficiently fears of every description. This is the only potent tonic, the one sure panacea for this dire disease of fear.

Fear is a very great obstacle in the path of God-realisation. A timid aspirant is absolutely unfit for the spiritual path. He cannot

dream of Self-realisation even in one thousand births. One must risk the life, if he wants to attain immortality.

The spiritual wealth cannot be gained without self-sacrifice, self-denial or self-abnegation. A fearless dacoit who has no Deha-Adhyasa is fit for God-realisation. Only his current will have to be changed.

Fear is not an imaginary non-entity. It assumes solid forms and troubles the aspirant in various ways. If one conquers fear, he is on the road to success. He has almost reached the goal.

Tantrika Sadhana makes the student fearless. This is the one great advantage in the line. He has to make practices in the burial ground, by sitting over the dead body at mid-night. This kind of Sadhana emboldens the student.

Fear assumes various forms. There are fear of death, fear of disease, scorpion-phobia, fear of solitude, fear of company, fear of losing something, fear of public criticism in the form of "What will people say of me?" Some are not afraid of tiger in the forests. They are not afraid of gun-shots in the battlefield. But they are awfully afraid of public criticism. Fear of public criticism stands in the way of the aspirant in his spiritual progress. He should stick to his own principles, and his own convictions, even though he is persecuted and even though he is at the point of being blown up at the mouth of a machine gun. Then only he will grow and realise.

All aspirants suffer from this dire malady, fear. Fear of all sorts should be totally eradicated by Atma-Chintana, Vichara and devotion and cultivation of the opposite quality, courage. Positive overcomes negative. Courage overpowers fear and timidity.

Fear is a painful emotion excited by danger. It is apprehension of danger or pain. Fear is an emotion excited by threatening evil or impending pain, accompanied by a desire to avoid or escape it and to provide for one's security.

Fear is born of ignorance. It is a negative Vritti or wave in the mind. It has no real form or existence. It is a product of imagination.

Constant fear saps your vitality, shakes confidence and destroys your ability. It makes you powerless. It is an enemy of your success. Therefore, shun fear and be courageous always.

From fear proceeds misfortune. The fears of a coward expose him to dangers. Terrify not yourself with vain fears. Be bold, friend.

Fear is a kind of bell which rings in the mind to make it quick and alert for the avoidance of danger.

Fear is the beginning of all evil. Therefore, conquer fear through meditation on the fearless Brahman or cultivate the opposite virtue, courage.

Poverty and failure are due to thoughts of fear.

If you are afraid of something, look at it in the face. Fear will vanish.

What paralysis is to the physical body, so is fear to the mind. It paralyses the mind and makes you powerless.

Fear is the most destructive emotion. It breaks down the nervous system and undermines your health. It creates worry and renders happiness and peace of mind impossible.

Wherever there is attachment to objects, there are fear and anger. Anger and worry are the long-standing associates of fear.

Fear assumes various forms. There are fear of disease, fear of death, fear of loss of property, fear of enemy, fear of public criticism, fear of scorpion, fear of cobra, and fear of wild animals.

Fear in all its different phases is the greatest enemy of man. It has destroyed the happiness and efficiency of man. It has made more men cowards, more people failures.

Fear of God is the beginning of wisdom. This is virtuous fear, the effect of faith.

There is vicious fear, the effect of doubt.

Half of your fear is baseless and imaginary.

Fear kills effort and stultifies endeavour.

Alarm, apprehension, awe, consternation, dismay, dread, fright, horror, misgiving, terror, timidity, trepidation are synonymous with fear.

Boldness, assurance, bravery, confidence, courage, fearlessness, fortitude, trust are the opposites of fear.

GREED

LOBHA

First comes Kama. Then comes anger. Then comes greed. Then comes Moha. Kama is very powerful. So prominence is given to it. There is intimate connection between Kama and Krodha. Similarly there is close relationship between greed and Moha. A greedy man has got great Moha for his money. His mind is always on the money-box and the bunch of keys he has tied to his waist-cord. Money is his very blood and life. He lives to collect money. He is a gate-keeper only for his money. The enjoyer is his prodigal son. He sucks the blood of poor people by taking enormous interest (25%, 50% and even 100% at times). Cruel-hearted people! They pretend to show that they are of charitable disposition by doing acts such as opening of Kshetras, buildings, etc.

Such acts cannot neutralise their abominable sins and merciless acts. Many poor families are ruined by these people. They do not think that the bungalows and palaces in which they live are built out of the blood of these people. Greed has destroyed their intellect and made them absolutely blind. They have eyes but they see not. Greed always makes the mind restless. A man of one lakh of rupees plans to get 10 lakhs. A millionaire schemes to become a

multimillionaire. Greed is insatiable. There is no end for it. Greed assumes various subtle forms. A man thirsts for name and fame and applause. This is greed. A sub-judge thirsts for becoming a High Court judge; a third class magistrate thirsts for becoming a first class magistrate with full powers. This is also greed. This is another form of greed. A Sadhu thirsts for opening several Ashrams in different centres. This is also greed. A greedy man is absolutely unfit for spiritual path. Destroy greed of all sorts by Vichara, integrity, disinterestedness and enjoy peace.

HATRED

DVESHA

Hatred is another evil quality. This world is full of hatred. There is no real love. The son dislikes his father and tries to poison him to take possession of the legacy soon. The wife poisons the husband to marry another young man of wealth and position. Brothers fight in courts. Guru Nanak and Kabir have tried best to unite the two great communities in our land but failed very miserably in their attempts. Vedanta alone can unite them. How can a man who beholds the same Self in all, hate or dislike another man? The principles of Vedanta should be taught in all schools and colleges. This is an imperative necessity. The sooner this is done the better. From the very early boyhood healthy ideas should be sown in the minds of young boys. All boys should be trained in the service of humanity. The necessity of universal love should be very clearly emphasised. Then alone there can be a possibility of developing pure love and eradicating hatred. You all should try from now onwards to remove hatred sincerely and earnestly. Conquer hatred by love, jealousy by love and intolerance by love and you will succeed in life.

Hatred is the deadliest foe of an aspirant. It is an inveterate enemy. It is an old-standing associate of the Jiva. Ghrina, contempt, prejudice, sneering, taunting, teasing, ridiculing,

mocking, frowning, showing wry faces are all forms of hatred. Hatred bubbles out again and again. It is insatiable like lust or greed. It may temporarily subside for sometime, and may again burst out with redoubled force. If the father dislikes a man his sons and daughters also begin to hate that man without any rhyme or reason whatsoever, although that man has not done them any wrong or injustice. Such is the force of hatred. If anyone even remembers the figure of a man who has done him some serious injury some forty years ago, at once hatred creeps into his mind immediately and his face shows clear signs of enmity and hatred.

Hatred develops by repetition of hatred-Vritti. Hatred ceases not by hatred but ceases by love only. Hatred needs prolonged and intense treatment as its branches ramify in various directions in the sub-conscious mind. It lurks in different corners. Constant selfless service combined with meditation for a period of twelve years is necessary. An Englishman hates an Irishman and an Irishman hates an Englishman. A Catholic hates a Protestant and a Protestant hates a Catholic. This is religious hatred. There is communal hatred. One man hates another man at first sight without any reason. This is Svabhavic. Pure love is unknown in this world amongst worldly people. Selfishness, jealousy, greed and lust are retinues of hatred. In Kali-Yuga the force of hatred is augmented.

A son hates his father and sues him in the court. The wife divorces her husband. This has come to stay even in India. In course of time divorce courts also will be established in India. Where is the Pativrata Dharma of Hindu ladies? Has it disappeared from the soil of India? In India marriage is a sacrament. It is a sacred act. It is not a mere contract as in the West. The husband holds the hands of his wife, both look at Arundhati star and take a pledge before the holy fire. The husband says, "I shall be as chaste as Rama and promise to live with you peacefully, procreating healthy, intelligent offspring. I shall love you till I die. I will never look at the face of another lady. I will be true to you. I shall never separate myself from you." The

wife in return says, “I shall be unto you like Radha unto Krishna, like Sita unto Rama. I shall serve thee till the end of my life in sincerity. Thou art my very life—Thou art my Prana Vallabha—I shall realise God by serving thee as God.” Look at the horrible state of present day affairs! Absolute freedom should not be given to Hindu ladies. Manu says: “Hindu ladies should always be kept under control.” This deplorable state of affairs is due to so-called modern civilisation and modern education. Pativrata Dharma has gone. Ladies have become independent. They forsake their husbands and do whatever they like. Culture does not consist in husband and wife walking on Mount Road and Marina Beach holding their hands or placing their hands on the shoulders. This is not real freedom. This is vile imitation. This is unfit for Hindu ladies and destroys the feminine grace and modesty which are their characteristics and which adorn them.

Pure unselfish love should be cultivated. One should have fear in God. Solomon says: “Fear of the Lord is the beginning of wisdom.” Service with Atma Bhava can remove hatred completely and bring in Advaitic realisation of oneness of life. Ghrina, prejudice, contempt etc., will completely vanish by selfless service. Vedanta in daily life when put into actual practice can eradicate all sorts of hatred. There is one Self hidden in all beings. Then why do you hate others? Why do you frown at others? Why do you treat others with contempt? Why do you divide and separate? Realise the unity of life and consciousness. Feel Atman everywhere. Rejoice and radiate love and peace everywhere.

HOW TO ERADICATE HATRED?

*Adveshta Sarvabhutanam Maitrah Karuna Evacha
Nirmamo Nirahamkarah, Samaduhkha Sukhah Kshami.*

Gita, Chap. XII. 13.

A Bhagavata or devotee who has attained God-realisation has no hatred to any being. He is friendly and compassionate. He is without attachment and egoism. He is balanced in pleasure and pain and is forgiving.

Hatred can be removed by the cultivation of virtues such as friendliness, compassion, forgiveness and eradication of egoism and mine-ness. Positive overcomes negative.

An egoistic man is easily upset by trifling things. As his heart is filled by vanity and pride, a little disrespect or harsh word or mild rebuke or censure throws him out of his balance. He hates others out of his wounded vanity. Hence removal of pride and egoism will pave a long way towards eradication of hatred.

Hatred is born of egoism. Eradication of egoism by the root will itself lead to the annihilation of hatred.

If you are attached to a thing you will hate that man who tries to take away from you the thing to which you are attached. If you are endowed with the quality of forgiveness you will excuse that man who tries to harm you or who has done you any harm, and you will entertain no hatred for anybody.

Cultivation of divine virtues like compassion, love, forgiveness, etc., will thin out or attenuate hatred. Vision of God or God-realisation or the knowledge of the Supreme Being can completely eradicate or burn hatred.

May you all be free from hatred and become Bhagavatas with God-vision and Daivi Sampat!

INTOLERANCE

ASAHANAM

Then comes another undesirable negative quality, intolerance. There is religious intolerance. There is intolerance of all sorts. Intolerance is nothing short of petty-mindedness. It is unreasonable dislike for little things. The Sikh can drink alcohol. There is no harm in this. But he becomes intolerant when he sees anybody smoking. A Deccani Brahmin can do anything which is an infringement of the moral code but he becomes intolerant when he sees a Kashmiri Pandit taking meat. A South Indian Brahmin

can take anything in a restaurant but he is intolerant when he sees a Bengali taking fish. All restlessness and fighting in this world of man takes its origin in intolerance. An Englishman is intolerant towards an Irishman or a German. A Hindu is intolerant towards a Muslim and vice versa. An Arya Samajist is intolerant towards Sanatanist and vice versa. This is due to perfect ignorance. How can a sage who sees the one Atman in all beings be intolerant? All these small petty differences are pure mental creations. Expand! Expand!! Expand!!! Embrace all. Include all. Love all. Serve & Behold the Lord in all. See God in everything. See the Lord in every face. Feel the Indwelling Presence everywhere. Change the angle of vision. Be liberal and catholic in your views. Destroy all barriers that separate man from man. Drink the eternal Atmic Bliss. Become perfectly tolerant. Excuse the baby souls who are struggling in the path of life's journey and who are committing mistakes. Forget and forgive their mistakes. You will succeed in life. You will realise God quickly. There is no other way.

JEALOUSY

Jealousy is another canker that consumes man. It is nothing but petty-mindedness. Even educated people and Sannyasins are not free from this terrible scourge. All restlessness and fighting between one community and another, one man and another, one nation and another, are due to this evil quality. The heart of a jealous man burns actually when he sees his neighbour in more prosperous condition. The same is the case with nations and communities. Jealousy can be eradicated by developing the opposite quality, viz., nobility or magnanimity; just as pride is removed by developing frankness and simplicity; and anger is overcome by developing Kshama and a spirit of service.

Jealousy is also a great obstacle. Even Sadhus who have renounced everything, who live with one Kaupeen only in the caves of Gangotri and Uttarkashi in the Himalayas are not free from this

evil Vritti. Sadhus' hearts burn when they see some other Sadhu in a flourishing condition, when they notice that the neighbouring Sadhu is respected and honoured by the public. They try to vilify this neighbour and adopt methods for his destruction or elimination. What a sad sight! What a deplorable spectacle! Horrible to think! Dreadful to imagine! When the heart burns, how can you expect peace of mind? Even highly educated people are very mean and petty-minded. Jealousy is a worst enemy of peace and Jnana. It is the strongest weapon of Maya. Aspirants should be always on the alert. They should not become slaves of name and fame and jealousy. If there is jealousy he is a small, little being only. He is far from God. One should rejoice at the welfare of others. One should develop Mudita (complacency) when he sees others in prosperous conditions. He should feel Atma-Bhava in all beings. Jealousy assumes various forms such as Irshya, Asuya, Matsarya etc. All forms of jealousy must be totally eradicated. Just as milk again and again bubbles out during the process of ebullition, so also jealousy bursts out again and again. It must be entirely rooted out.

The Sanskrit term for jealousy is Irshya. Irshya, Matsarya, Asuya are all synonymous terms. But there is a subtle difference. Jealousy is a particular kind of emotion or Vritti that arises in a Rajasic mind wherein the victim looks upon with a grudging eye on the prosperity or success or higher virtuous qualities of his neighbour or any other person. His heart burns when another man is more prosperous than himself. Hatred and anger are hidden in jealousy. Ill-will is the modification of jealousy. A man filled with jealousy hates another man if he is in a better position than himself. He gets grief at the sight of another's success. He tries his level best to pull down the prosperous man, to undermine him by various foul means, by backbiting, tale-bearing or vilification. He tries to injure the man also. He attempts to annihilate him. He creates dissensions and party-spirit amongst his friends. These are the external, physical manifestations of a man of jealousy.

A man of Irshya thinks that he should not get any kind of sorrow and that all others should be afflicted with grief. A man of Asuya gets agitated when another man enjoys like himself. A man of Matsarya cannot bear the sight of a man more prosperous and wealthy than himself. This is the subtle difference between Irshya, Asuya and Matsarya.

Jealousy is the root of all evils. It is very deeply rooted. Maya havocs through this particular Vritti. The restlessness of the world, Asanti, is due to jealousy. The whole play or Lila of Maya is kept up by this one emotion. Anger, hatred, malice exist side by side with jealousy. They are the old-standing associates or comrades of jealousy. If jealousy dies, hatred and anger die by themselves without any further treatment. Many murders are committed on account of sex-jealousy, money-jealousy.

No one can enjoy an iota of real happiness if his mind is filled with jealousy. Kings, Barons, Lords and Earls cannot have any happiness so long as they are slaves of this emotion. What can money do? It can only augment the uneasiness of the mind. "Uneasy lies the head that wears the crown."

There are six ways of eradicating this emotion:

1. Rajayogic method.
2. Vedantic method.
3. Bhakta's method.
4. Karma Yogin's method.
5. Method of Vichara of Vivekins.
6. Theosophist's method.

A Raja Yogi destroys the Vritti by "*Yogah Chitta Vritti Nirodhah*." He destroys all Sankalpas of jealousy by introspection, careful watch and meditation. He adopts another method of "Pratipaksha Bhavana" by cultivating the opposite virtues of jealousy,

viz., nobility or magnanimity, "Udarata." Jealousy is the result of petty-mindedness. If nobility is supplanted, jealousy will die of itself.

PASSION

RAGA

Any strong desire is passion.

Passion is an intense or overpowering feeling, such that the mind is as if passively swayed by it. Any intense or inordinate, continuous affection or impulse as, the passions of love, pride, jealousy, avarice etc., specifically, ardent affection for one of the opposite sex, is passion. Amorous feeling is passion. A fit of intense and furious anger is also passion.

Passion is an emotion by which the intellect is swayed. The object of strong desire is passion. We say: "Music became a passion with Ram."

Passion is an enemy of peace, devotion and wisdom. If you do not have victory over passion, it will annihilate your happiness, health and peace.

He who is ruled by passion is the worst of slaves.

Passion is like a convulsive fit. It is a momentary excitement. It weakens you after enjoyment.

Passion is like an unruly horse. Govern it through prudence, dispassion and discrimination and grow wiser and better. Deliver yourself from passions and you will be free.

Destroy your ruling passion, your master passion first. Then all other passions can be easily annihilated.

A dictator or king rules the people, but passion rules the dictator or the king. A sage or a Yogi alone is a master of the passion.

He alone is ever happy, blissful and peaceful.

Your headstrong passion shuts the door of the illimitable kingdom of Bliss. Slay this passion and enter the domain of Bliss.

The strongest of animal passions is that with which you cling to life mundane. Have passion for God-realisation. This will kill all worldly passions.

CONQUEST OF PASSION

RAGAJAYA

In a broad sense, passion means any strong desire. There is passion for service of the country in patriots. There is passion in first class aspirants for God-realisation. In some people there is a strong passion for novel-reading. There is passion for reading religious books. But generally in common parlance, passion means lust or strong sexual appetite. This is a physical craving for sexual or carnal gratification. When any sexual act is repeated very often, the desire becomes very keen and strong. The sexual instinct or the reproductive instinct in a man involuntarily prompts him for sexual acts for the preservation of his species.

Passion is a Vritti or modification that arises from the mind-lake when the Rajo-Guna predominates. It is an effect or product of Avidya. It is a negative Vikara in the mind. Atman is ever pure. Atman is Vimala or Nirmala or Nirvikara. It is Nitya-Suddha. Avidya Sakti has taken the form of passion for keeping up the Lila of the Lord. You will find in 'Chandi-Path' or 'Durga-Sapta-Sati': "Ya Devi sarva bhuteshu kamarupena samsthita, namastasyai namastasyai namastasyai namo namah-I bow to that Devi who has taken the form of passion in all these beings."

Passion is in a seed state in young boys and girls. It does not give them any trouble. Just as the tree is latent in the seed, so also, passion is in a seed state in the minds of children. In old men and women passion gets suppressed. It cannot do any havoc. It is only in young men and women who have reached adolescence that this passion becomes troublesome. Men and women become slaves of passion. They become helpless.

Rajasic food such as meat, fish, eggs etc., Rajasic dress

and Rajasic way of living-scents, novel-reading, cinemas, tall, on sensual things, bad company, liquors, intoxicants of all description, tobacco, etc.-excite passion. It is very difficult to understand, even by the so-called educated persons, the fact that there is super-sensual happiness in the Atman which is independent of sensual objects. They experience the Atmic daily during deep sleep. They rest in their own Self daily at night. They crave for it. They cannot remain without it. They prepare nice bedding and pillows to enjoy the bliss of the Atman where the Indriyas do not play, where the mind gets rest and the two currents of attraction and repulsion do not operate. They say every morning: "I had a sound sleep last night. I enjoyed it. I did not know anything. There was no disturbance. I went to bed at eight and got up only at seven in the morning." Yet man forgets everything. Such is the force of Maya or Avidya. Mysterious is Maya! It hurls down a man into abyss of darkness. Man again starts his sensual life from the morning. There is no end.

Some ignorant people say: "It is not right to check passion. We must not go against nature. Why God has created young beautiful women? There must be some sense in His creation. We should enjoy them and procreate as many as possible. We should keep up the progeny of the line. If all people become Sannyasins and go to forests what will become of this world? It will come to an end. If we check passion we will get disease. We must get plenty of children. There is happiness in the house when we have abundant children. The happiness of married life cannot be described in words. It is the be-all and end-all of life. I do not like Vairagya, Tyaga (renunciation), Sannyasa and Nivritti." This is their crude philosophy. They are the direct descendants of Charvaka and Virochana. They are life members of Epicurean school of thought. Gluttonism is their goal of life. They have a very large following. They are friends of Satan. Admirable is their philosophy!

When they lose their property, wife and children, when they suffer from an incurable disease, they will say: "O God, relieve me

from this horrible disease. Forgive me of my sins. I am a great sinner."

Passion should be checked at all costs. Not a single disease comes by checking passion. On the contrary, you will get immense power, joy and peace. There are also effective methods to control passion. One should reach the Atman beyond nature by going against nature. Just as fish swims up-stream in a river, so also you will have to move against the worldly currents of evil forces. Then alone you can have Self-realisation. Passion is an evil force and it should be checked if you want to enjoy undecaying Atmic bliss. Sexual pleasure is no pleasure at all. It is attended with dangers, pain, fear, exertion and disgust. If you know the science of the Atman or Yoga you can very easily control the dire malady which is passion. God wants you to enjoy the bliss of the Atman which can be had by renouncing all these pleasures of this world. These beautiful women and wealth are the instruments of Maya to delude you and entrap you into the nets. If you wish to remain always as a worldly man with low thoughts, debasing desires, you can by all means do so. You are at perfect liberty. You can marry three hundred and fifty wives and procreate as many children. No body can check you. But you will soon find that this world cannot give you the satisfaction you want, be-cause, all objects are conditioned in time, space and causation. There are death, disease, old age, cares, worries and anxieties, fear, loss, disappointment, failure, abuse, heat, cold, snake-bites, scorpion-stings, earthquakes, accidents etc. You cannot at all find rest of mind even for a single second. As your mind is filled with passion, and impurity, your understanding is clouded and your intellect is perverted now. You are not able to understand the illusory nature of the universe and the everlasting bliss of the Atman.

Passion can be effectively checked. There are patent methods. After checking passion, you will enjoy real bliss from within-from the Atman. All men cannot become Sannyasins. They have various ties and attachments. They are passionate and cannot therefore leave the world. They are pinned to their wives, children

and property. Your proposition is wholly wrong. It is Asambhava (impossible). Have you ever heard in the annals of world history that this world had become vacant as all men were Sannyasins? Then why do you bring in this absurd proposition. This is an ingenious trick of your mind to support your foolish arguments and satanic philosophy which has passion and sexual gratification as its important tenets. Do not talk like this in future. This exposes your foolishness and passion ate-nature. Do not bother yourself about this world. Mind your own business. God is All-powerful. Even if this world is completely evacuated when all people retire to forests, God will immediately create crores of people by mere willing within the twinkling of an eye. This is not your look-out. Find out methods to eradicate your passion.

The population of the world is increasing by leaps and bounds. People are not religious even a bit. Passion is reigning supreme in all parts of the world. The minds of people are filled with sexual thoughts. The world is all fashion, restaurants, hotels, dinners, dances and cinemas. Their life ends in eating, drinking and procreating. That is all. The food production is in-adequate to meet the demands of the people. There is likelihood of severe famine and pestilence. Mother of the world sweeps away the extra population when the supply or production of food cannot meet adequately their demands. People are trying to have birth-control methods, or check pessaries, French letters, rubber goods, injection and application of protargol jellies. These are foolish attempts. Further the seminal energy is wasted. There is conservation and transmutation of this energy into Ojas by the practice of celibacy. People are wasting their money in these useless contraceptives. The whole world is under a tremendous sexual intoxication. Even the so-called educated persons are no exceptions to this rule, All are deluded and move in the world with perverted intellects. Poor miserable specimens of humanity! My sympathies are with them. May God elevate them from this quagmire and open their eyes towards spiritual realms. Self-restraint

and celibacy are the only effective natural methods of birth control.

Early marriages form a menace to the society. It is indeed an evil. Bengal and Madras are filled with young widows. Many young men in whom there is spiritual awakening write to me in pitiable words: "Dear Swamiji, my heart throbs for higher spiritual things. My parents forced me, much against my will, to marry. I had to please my old parents. They threatened me in various ways. I now weep. What shall I do now?" Young boys, who have no idea of this world and this life, are married when they are eight or ten years of age. We see children begetting children. There are child-mothers. A boy of about eighteen has three children. What a horrible state of affairs! There is no longevity. All are short-lived. Frequent child-bearing destroys the health of women and brings in a host of other ailments.

A clerk who gets a salary of Rs. 50/- has six children at the age of 30. Every two years there is an addition. He never thinks, "How shall I maintain such a big family? How shall I educate my sons and daughters? How shall I arrange for the marriage of my daughter?" At the heat of sexual excitement, he repeats the same ignoble act again and again. He has not got a bit of self-control. He is an absolute slave to passion. Like rabbits, he procreates and brings forth numberless children to swell up the number of beggars in the world. Even animals have got self-control. Lions visit their partners only once in all their lives or once in a year. It is only man with his boasted intellect that breaks the rules of health and has become a criminal in this direction. He will have to pay a heavy penalty in the near future for violating the laws of nature.

You have adopted various habits from the West in matters relating to dress and fashion. You have become a creature of vile imitation. They, in the West, do not marry unless they are able to maintain a family decently. They have got more self-restraint. They first secure a decent station in the life, earn money, save something and then only think of marriage. If they have not got sufficient money

they remain bachelors through-out their lives. They do not want to bring forth beggars into this world just in the same manner as you do. He who has understood the magnitude of human suffering in this world will never dare bring forth even a single child from the womb of a woman.

When a man with a poor salary has to maintain a big family, he is forced to take bribes. He loses his sense and power of understanding and is prepared to do any kind of mean act to collect money. The idea of God is forgotten. He is swayed by passion. He becomes a slave to his wife. He bears, with a shrug of his shoulders, her taunts and scolding when he is un-able to supply her demands. He has no knowledge of the theory of Karma, Samskaras and the working of the inner mental factory. The evil habits of taking bribes, cheating others and telling lies, are imbedded in the sub-conscious mind and is transferred to every physical body in its future births. He brings his own wrong Samskaras and starts the same life of cheating and telling lies in the following births. Will a man who knows this immutable law of Samskaras ever do wrong deeds? A man by his wrong actions spoils his mind and becomes a thief or a cheat in the coming births also. He brings in his old thoughts and feelings which are by nature devilish. One should be very careful in his thoughts, feelings and actions. He should always watch his thoughts and actions and entertain divine thoughts, sublime feelings and do noble actions. Action and reaction are equal and opposite. One should understand and remember this law. Then he will not do any wrong action.

Throughout the Gita the one ringing note that arrests the imagination and mind of the readers is that the man who has calmed his passion-nature is the most happy man in this world. It is also very very easy to control passion which is your deadliest enemy if only you take this subject very seriously and apply yourself to spiritual Sadhana whole-heartedly with a single-minded devotion and concentration. Nothing is impossible under the Sun. Dietetic

adjustment is of paramount importance. Take Sattvic food, such as, milk, fruits, green dal, barley, etc. Give up pungent foods such as, curries, chutneys, chillies, etc. Take simple diet. Do Vichara. Chant 'OM.' Meditate on the Atman. Enquire "Who am I"? Remember that there is no Vasana in the Atman. Passion belongs to the mind only. Sleep separately. Get up at 4 A.M., and do the Japa of Maha Mantra or 'Om Namah Sivaya' or 'Om Namo Narayanaya' according to your taste, temperament and capacity. Do meditation on the Divine attributes such as Omnipotence, Omniscience, Omnipresence, etc. Study one chapter of the Gita daily. Make it a point not to tell lies even at the cost of death it-self. Fast on Ekadasi days or whenever your passion troubles you. Give up novel-reading and cinema-going. Spend every minute profitably. Practise Pranayama also. Study my book "Science of Pranayama." Do not look at women with passionate intents. Look at your toes when you walk along the streets and meditate on the form of your deity. Repeat always your Guru Mantra even while walking, eating and working in the office. Try to see God in everything. Keep the daily diary regularly and send it to me for review at the end of every month. Write down your Guru Mantra daily in a clean note book for an hour and send the notebook to me.

You will be able to control passion if only you strictly adhere to the above instructions to the very letter. You can laugh at me if you do not succeed. Blessed is the man who has controlled his passion for he will soon have God-realisation. Glory unto such a soul!

Practise Sirshasana, Sarvangasana and Siddhasana simultaneously, with Pranayama. These are all highly useful in the conquest of passion. Do not overload your stomach at night. Night meals should be very light. Half a seer of milk or some fruits will constitute a good regimen or menu at night. Have the motto: "PLAIN LIVING AND HIGH THINKING" engraved in letters of gold in the forefront of your conscience.

Study select works of Sankara such as, Bhaja Govindam, Maniratna Mala or Prasnottari, Viveka-Chudamani, etc. Read with care "Vairagya Sataka" of Bhartrihari. They are all very elevating and inspiring. Practise always Atma Vichara. Have Satsanga. Attend Kathas, Sankirtan and philosophical discourses. Do not be too familiar with anybody. Familiarity breeds contempt. Do not multiply friends. Do not court friendship with women. Do not also be very familiar with them. Familiarity with women will eventually end in your destruction. Never forget this point. Friends are your real foes.

Avoid looking at women with lustful intents. Entertain Atma Bhava or the Bhava of mother, sister or Devi. You may fail many times. Again and again try to realise this Bhava. Whenever the mind runs towards attractive women with lustful thoughts have a definite clear-cut photo in the mind of the flesh, bone, urine and faecal matter of which women are composed. This will induce Vairagya in the mind. You will not commit again the sin of unchaste look at a woman. It takes some time no doubt. Ladies can also practise the foregoing method and can keep a mental picture just the same way as is described there.

Inflict self-punishment if the mind runs towards women with lustful ideas. Give up night meals. Do twenty Malas of Japa more. Hate lust but not women. Always wear a Kaupeen (Langoti).

Gradually give up salt and tamarind. Salt excites passion and emotion. Salt excites and strengthens the Indriyas. Renunciation of salt brings in a cool condition of the mind and the nerves. It helps meditation. You will suffer a bit in the beginning. Later on you will enjoy a saltless diet. Practise at least for six months. In this way you will be able to realise your own Svarupa very quickly. All that is wanted of you is sincere and earnest effort. May Sri Krishna give you courage and strength to tread the path of spirituality and attain the goal of life.

REVENGE

PRATIKARA, PRATIDROHA

Revenge is injury inflicted in return. It is a malicious injury in return for an injury received. It is passion for retaliation.

To revenge is to inflict punishment, or injury, whether positive or negative in retaliation for an injury in a vindictive, malicious or spiteful manner.

Revenge is vindictive nature. It is a desire to inflict injury in return.

If anyone injures you, ignore it, forgive it. It is finished. You will have peace of mind.

Revenge is a common passion. The religion of love emphatically condemns it. Nothing so debases man as revenge.

Revenge is no valour. To bear an insult and an injury is indeed valour, strength and conquest.

Revenge returns back and hits your own heart with a heavy blow. It recoils on your own self. Revenge is a self-tormentor. Therefore, revenge not. Forget and forgive.

The spirit of revenge is the very spirit of the devil.

If any man injures you out of malicious nature, it is like the thorn which pricks and scratches. Mind it not. Be noble. Love him. He is weak and ignorant. He knows not really what he is exactly doing.

The indulgence of revenge tends to make man more savage and cruel.

Sweet is revenge, especially to women.

Revenge boils your blood and produces various diseases. It burns your heart and disturbs your peace. Therefore, revenge not.

Retaliation and revenge are personal and often bitter. Retaliation may be partial. Revenge is meant to be complete and may be excessive.

Vengeance, which once meant an indignant vindication of justice, now signifies the most furious and unsparing revenge.

Revenge emphasises more the personal injury in return for which it is inflicted: vengeance is the ill-desert of those upon whom it is inflicted. A requital is an even return, such as to quit one of obligation, for what has been received and may be good or bad. Avenging and retribution give a solemn sense of exact justice, avenging being more personal in its infliction whether by God or man, and retribution to the personal visitation of righteous law.

Compassion, excuse, forgiveness, grace, mercy, pardon, pity, reconciliation are opposites of revenge.

RUDENESS

DHRISHTATA

Rudeness is roughness, harshness, wildness.

Rudeness is uncivil nature. It is brutal nature. It is ferocious nature. It is barbarous nature.

It is born of ignorance. It is the child of Tamo-Guna.

It is due to lack of culture, good breeding, good manners, good education.

Whoever one is, and wherever one is, one is always in the wrong if one is rude.

Rudeness is characterised by abrupt or rough discourtesy, as of manner or speech.

A rude man is offensively blunt or uncivil. He is impolite. He is impudent. He is impetuous. He is insolent. He is boisterous.

We say: "Mr. John is a rude fellow. He uses rude language."

Rudeness is characterised by lack of polish, refinement, or

delicacy, as from lack of training or acquaintance with polite or civilised usage.

A rude man is a raw, crude man. He is without grace, finish, or cultivation. He is clownish. He is lacking good taste, chasteness, grace or elegance.

Rudeness is characterised by violence, harshness or cruelty.

Cultivate politeness, courtesy, good manners, elegance, civil nature, gentleness, softness, sweetness. Rudeness will take to its heels.

Be gentle. Be sweet. Be soft. Be polite. Be courteous. You will win friends. You will be liked by all. You will be honoured and respected.

SELFISHNESS

SVARTHAPARATA

Selfishness is the state or quality of being selfish.

A selfish man chiefly or wholly regards one's own self. He is void of regard for others. He acts from the consideration of what will give him the greatest pleasure.

He who clings to self is his own enemy. He is surrounded by enemies. He who abandons self is his own saviour. He is surrounded by friends.

O man! Fear the atom bomb far less than human selfishness.

Selfishness is the basis of all the world's troubles. It is at the root of all evils. It is the bane of happiness. It is a detestable vice. It destroys spirituality. It is the dire enemy of peace.

Selfishness is that evil quality of wholly regarding one's own self without regard for others.

Selfishness is an undue or exclusive care for one's own comfort or pleasure regardless of the happiness and often of the rights of others. It limits endeavour to a narrow circle of intensely

personal aims, destroys all tender sympathies and is ultimately fatal not only to the welfare but to the happiness of him who cherishes it.

Selfishness is a detestable vice. It is the basis of all the worldly troubles and wars. It is at the root and source of all national and moral evils.

Destroy selfishness, the bane of happiness, through the practice of cosmic love, disinterestedness and selflessness.

Selfishness destroys your spiritual nature.

A selfish man lives only to benefit himself.

Selfishness is the root of all sins.

Selfishness is leprosy. Selfishness is cancer.

Selfishness is only generosity with narrow walls. A selfish man maintains a wife in luxury and makes his children rich.

Selfishness is the root and source of all natural and moral evils. Selfishness itself is the master evil of the world.

Sensual pleasure is the chief aim of a selfish man. Selfishness works through the senses. A selfish man gives a full play to his senses.

Selfishness is undue regard for one's own interest, gratification, advantage or the like, regardless of others and exhibited as disposition, character or conduct, distinguished from a reasonable self-regard or self-love.

A selfish man is influenced by personal motives or desires to the disregard of the rights, comforts or wishes of others.

Self-love is due care for one's own happiness and well-being, which is perfectly compatible with justice, generosity and benevolence towards others.

Selfishness is an undue or exclusive care for one's own comfort or pleasure, regardless of the happiness and often of the rights of others.

Self-love is necessary for high endeavour, and even for self-preservation. Selfishness limits endeavour to a narrow circle of intensely personal aims, destroys all tender sympathies, and is ultimately fatal not only to the welfare but to the happiness of him who cherishes it.

Selfishness is the cause of war. Selfishness, lust and greed co-exist.

According to the selfish theory of morals man is incapable of acting from other than a selfish motive.

Destroy selfishness through selflessness, nobility and magnanimity, and become a selfless Karma-Yogin.

Books suggested for further study

1. How to cultivate virtues and eradicate vices — Swami Sivananda
2. Universal Moral Lessons — Swami Sivananda
3. Sure ways for Success in Life and
God Realisation — Swami Sivananda

LESSON - 7

**MORAL AND ETHICAL CONDUCT(SADACHARA) —
THE FOURTH FOUNDATION OF
SUCCESSFUL HUMAN LIFE**

MORAL AND ETHICAL CONDUCT (SADACHARA)**(SWAMI SIVANANDA)****CHAPTER - 1****1. WHAT IS ETHICS ?****1. Ethical Science**

Ethics is the science of conduct. Ethics is the study of what is right or good in conduct. Ethical science shows the way in which human beings behave towards each other as well as towards other creatures. It contains systematised principles on which a man should act. Without ethics you cannot have any progress in the spiritual path. Ethics is the foundation of Yoga, the corner-stone of Vedanta and the strong pillar on which the edifice of Bhakti Yoga rests.

Ethics is right conduct or Sadachara. The mark of Dharma is Achara or right conduct. Achara is the mark of good. From Achara only, Dharma is born. Dharma enhances life. Man attains prosperity, fame, here and hereafter through the practice of Dharma. Achara is the highest Dharma. It is the root of all Tapas. It supports the whole universe. It leads one to Eternal Happiness and Immortality.

Ethics is morality. Morality is the gateway to God-realisation. It is the master-key of religion. He who leads a moral or virtuous life, attains freedom, perfection or Moksha.

Ethics is a relative science. What is good for one man may not be good for another man. What is good at one time may not be good at another time and at another place. Ethics is relative to the man himself and to his surroundings.

Every religion has its own ethics. The primary truth of every religion is the foundation of ethics or morality or the science of right conduct. Yama and Niyama of Patanjali Maharshi on the Raja Yoga Philosophy constitute the best ethics for a Yoga practitioner. The Manu Smriti, Yajnavalkya Smriti, Parasara Smriti, all explain the code of right conduct. The noble Eightfold path of Buddhism is the

essence of the ethical teachings of Lord Buddha. The Ten Commandments of Judaism, and the Sermon on the Mount by Lord Jesus contain the ethical teachings for the uplift of humanity.

The first thing you learn from every religion is the unity of all Selves. It is the only one Self which is immanent in all creatures. All human relations exist because of this unity of Self. The basis of the unity of Self is the Universal Brotherhood and the Universal Love. Yajnavalkya said to Maitreyi, his wife, "O Maitreyi! Not indeed for the love of husband is the husband dear; for the love of the Self is the husband dear. And so the wife, sons, property, friends, worlds and even the Devas themselves are all dear because the one Self abides in all." If you injure another man, you injure yourself. If you help another man, you help yourself. There is one life, one consciousness in all creatures. This is the foundation of the ethics of each and every Religion.

Practice of ethics will help you to live in harmony with your neighbours, friends, your own family-members, fellow-beings, and all other people. It will confer on you lasting happiness and Moksha. Your heart will be purified. It will keep your conscience ever clean. A moral man who follows strictly the principles of ethics, will not deviate even a fraction of an inch from the path of Dharma or righteousness. He earns undying reputation for his practice of ethics. He becomes an embodiment of Dharma. He only leaves the physical body; but his name lives as long as the world lasts.

We have human morality, family morality, social morality, national morality, professional morality. A doctor has his own professional ethics. He should not divulge to others the secrets of his patients. He should be kind and sympathetic towards his patients. He should not give injections of water and charge highly as for best medicines. Although the guardian of the patient did not pay the fees of his last visit, he should go voluntarily and attend the cases. He should treat the poor cases freely. An advocate also has his own ethics. He should not coach up false witnesses. He should not take

up the weak cases, only for the sake of fees. He should argue freely for the poor people. There is ethics for a business-man also. He should not expect much profit. He should do much charity. He should not speak falsehood even in his business.

Do not do any act which does not bring good to others or that act for which you will feel ashamed after doing. Do such acts which are praiseworthy and which bring good to others. This is the brief description of right conduct, highest Dharma. Moral precepts have been made to free the creatures from all injuries.

The ethics of Western Philosophers is superficial. It is a mere surface ethics. But the Eastern ethics is subtle, sublime and profound. All religions teach the ethical rules such as: "Do not kill; do not injure others; love your neighbour; etc." But they have not given the reason. Only Hindu ethics says, "There is one All-pervading Atman. It is the inner soul of all beings. It is hidden in all creatures. It is the common, pure consciousness. If you injure your neighbour you actually injure yourself." This is the basic metaphysical truth that underlies all Hindu ethical codes.

Stick to Sadachara or right conduct and attain Immortality. Practise ethics and reach the illimitable dominion of eternal bliss! Grow. Evolve. Build up your character. Consult the Sastras and Mahatmas whenever you are in doubt. Attain the goal of life and rest in the inner harmony!

2. Foundation of Ethics

Ahimsa, Satyam, Brahmacharya are the very foundation of ethics, Yoga and Vedanta. Practice of these three virtues is a Maha Vrata or great universal vow, for the whole mankind. These are Samanya or Sadachara Dharma (common duty) of men. The practice of these cardinal virtues purifies the heart and steadies the mind, and prepares the Antahkarana for the reception of the transcendental light. Dharma is rooted in these virtues. All enmities and hatred cease in the presence of one who is established in Ahimsa. Brahman or the Eternal is Truth itself. It can be realised only by practising Purity.

The practice of endurance (Titiksha) steadfastness (Dhairya), control of senses (Indriya-Nigraha) and other Sadachara Karmas (virtuous deeds) aim in making a man self-sufficient, independent and free from external bondage, physical and social.

Ahimsa or refraining from injury is a self-evident duty of every man. It is not simply in the negative sense of mere cessation from harm or injury (Himsa-abhava). It is a positive definite resolve or internal Sankalpa or the attitude of the will not to hurt any living creature. You should practise Ahimsa in thought, word and deed. No thought of revenge or ill-will should arise in the mind.

Injuring others gives rise to hatred and enmity. From these arise violence and revenge. Fear also comes to reign. Where fear and violence reign, there is destroyed peace and society will be in chaos. This is the real condition of modern society today. It is in a state of dormant or suppressed chaos only. There is just a semblance of order outside. Violence, disorder and hatred of one sort is kept suppressed by force, violence and hatred of another kind. Society is filled with crime, open and concealed in spite of police forces visible and secret. All this constant fear, tension and tug-of-war between man and man would vanish if Ahimsa comes to be practised by one and all.

Brahmacharya also is not the mere abstaining from the outward act of sexual indulgence, but also implies a definite resolve or internal Sankalpa or the attitude of the will not to long for sexual indulgence even in thought. You must observe Brahmacharya in thought, word and deed.

Asteya is not mere refraining from theft. It is not mere cessation from appropriating what belongs to another but implies an internal Sankalpa or resolve not to think of misappropriation of any object belonging to others and to disapprove and scorn all acts of misappropriation as unrighteous.

The inner motives of a man form the seed and root of all his life's activities. If it is pure all the subsequent consequences are pure

and good. Else only evil and unhappiness will accrue. A man of purity becomes a positive elevating influence, affecting all beneficially; whereas a man of impurity vitiates everything he contacts. Therefore it is a moral obligation of the individual to society to keep purity of character and be a force for good in society. Else he harms them.

You must have Bhava-Suddhi or purification of the motive. Acts done with pure motive only will be conducive to morality. There must be an internal Sankalpa or resolve or attitude of the will to be free from all impure feelings of pride, self-esteem, etc., in the discharge of duties. Only then you will have purity of motive.

3. Dharma

Etymologically, Dharma means ‘that which upholds’ this world or the people of this world, or the whole creation from microcosm to the macrocosm. It is the Eternal Divine Law of the Supreme Lord. The whole creation is held together by the all-powerful Law of God. Practice of Dharma, therefore, means to recognise these laws and abide by them.

That which leads to the goal is Dharma. That which leads to the path of perfection and pristine glory is Dharma. That which makes your life divine is Dharma. That which makes you to ascend unto Godhead is Dharma. That which helps you to have direct communion with the Lord is Dharma. God is the centre of Dharma. Dharma is the heart of Hindu Ethics. The principle of unity, righteousness and holiness is Dharma. It is your sole companion after death. It protects you after death, if you protect it now. If you transgress it now, your transgression will pursue even after your departure and destroy you. Therefore it is the sole refuge of humanity.

Dharma means the Achara or the regulation of life. Achara is the supreme Dharma. It is the basis of Tapas and austerity. It leads to wealth, beauty, longevity and continuity of lineage.

Dharma is given the foremost rank in the scriptures among

the four Purusharthas, the grand objects of human aspirations. Through Dharma, the other three, Artha, Kama and Moksha come automatically to you, because, through the practice of Dharma alone one can achieve his goal of life and crown himself with eternal bliss and supreme peace.

The four Vedas, the Smriti-texts, the behaviour of those who have entered into their spirit and act according to their injunctions, the conduct of holy men and satisfaction of one’s own self — these are all the bases of Dharma. The only authority in the matter of Dharma is the Vedas.

That which is Dharma is verily the Truth. Truthfulness, contentment, self-restraint, non-stealing, purity, control of anger, discrimination between the right and the wrong, between the real and the unreal, spiritual knowledge, control of the senses come under the general Dharma or the universal Dharma according to Manu.

As enumerated in Mahabharata the performance of Sraaddha or offering oblations to the forefathers, religious austerity, truth, restraint of anger, loyalty to and contentment with one’s own wife, purity, learning, absence of envy, knowledge of the Self and forbearance are the fundamentals of Dharma.

As detailed in Padma Purana, the six characteristics of Dharma are, the bestowing of gifts to deserving persons, fixing one’s thoughts on the Lord, adoration of one’s parents, offering a portion of the daily meal to all creatures and giving a morsel of food to cows.

All other religions also lay stress on Dharma. Buddhism, Christianity, Jainism, Sikhism and Islam are all remarkably alive to its value. Plato, Socrates, Aristotle are all striking examples in the history of the West in keeping up Dharma.

Dharma includes all external deeds as well as thoughts and other mental practices which tend to elevate the character of a man. Dharma comes from the Divine and leads you also to the Divine.

Follow the Dharma with zeal and enthusiasm! Discharge your duties well and attain the Supreme and enjoy the eternal bliss!

4. A Query on Dharma

An aspirant went to Vedavyasa and said, “O Maharshi, Avatara of Vishnu, I am in a dilemma. I cannot properly comprehend the right significance of the term ‘Dharma.’ Some say that it is right conduct. Others say, that which leads to Nisreyasa (Moksha) and Abhyudaya (happiness) is Dharma. While some others remark ‘Anything, any action that takes you to the goal is Dharma. Anything, any action that brings you down is Adharma.’ Lord Krishna says, ‘Even sages are puzzled to understand perfectly what is Dharma. What is Adharma? *‘Gahana Karmano Gatih.*’ Mysterious is the path of action. I am bewildered. O Maharshi! Kindly give me a very, very easy definition of Dharma to enable me to follow Dharma in all my actions.”

Maharshi Vyasa said, “O Aspirant, hear me. I shall suggest an easy method. Remember the following sayings with great care when you do any action: “Do as you would be done by. Do unto others, as you wish others do unto you.’ You will be saved from all troubles. If you follow these wise maxims you can never give any pain unto others. Practise this in your daily life. Even if you fail one hundred times, it does not matter. Your old Samskaras, *Asubha Vasanas* are your real enemies. They will come in the way as stumbling blocks. But persevere. You will succeed in the attainment of the Goal.”

5. Right Conduct

Abstinence from injury in thought, word and deed, mercy to all creatures, charity, control of anger, freedom from malice and pride, restraint of senses, and to follow the teachings of Sastras and Brahmanas, constitute the praiseworthy behaviour.

That act or exertion which does not do good to others, or that act for which one has to feel shame, should never be done.

That act, on the other hand, should be done for which one may be lauded in society. This is a brief description of what right conduct is.

6. Purity of Motive

Purity of motive (Anupadhi) is a Samanya Dharma or common duty of every man. It is the motive that counts in the performance of an action. If an action is performed with a selfish motive it binds a man to the wheel of births and deaths. If it is done with a pure motive in a disinterested manner, it will purify the heart and lead to the attainment of the final emancipation.

Right and wrong are to be determined not by the objective consequences but by the nature of subjective intention of the agent.

God looks to the motive of the doer. Lord Krishna says, “He who is free from the egoistic notion, whose reason is unaffected, though he slays these people, he slayeth not, nor is bound” VIII-17. “Having abandoned attachment to the fruit of action, always content, nowhere seeking refuge, he is not doing anything although doing actions” IV-20.

Before you perform any action scrutinize your motive. If there is selfishness give up that action. It takes some time to purify the motives. Go on doing actions incessantly and watch your motives. Gradually the motives will become purer and purer. Selfishness is deep-rooted. Strenuous efforts, patience, perseverance and vigilance are needed to root it out entirely.

Lord Rama fought with Ravana. Ravana also engaged himself in battle. But the motives of both were different though the action was the same. Sri Rama fought in order to establish Dharma and protect the people from the trouble and havoc of wicked Ravana. He had no selfish interests. But Ravana had an evil motive.

A Karma Yogi works in the society intensely with more zeal than a worldly man. The action is the same, but the motives are

different, in each person. The Karma Yogi marches forward towards the Goal or the *summum bonum* but the worldly man entangles himself through his impure motive of self-interest.

Cultivate purity of motives again and again. Persist. Watch the mind carefully. Work without expectation of fruits, and idea of agency. Surrender all actions and their fruits to the Lord. You will be freed from the bonds of Karma and attain Supreme harmony, highest good, undecaying felicity.

7. Ethics: Eastern and Western

Western ethics is superficial. It is surface ethics. It treats a little of “good and evil,” “right and wrong” conduct and behaviour. Eastern ethics is profound. The whole Sanatana Dharma is built upon ethics. Yoga and Vedanta are based on ethics. No salvation is possible without ethical perfection.

Western ethics does not sufficiently treat of absolute self-control and Brahmacharya, cultivation of divine virtues and eradication of vices. There is neither Tapas nor asceticism nor control of the senses. Eastern ethics gives paramount importance to Dama or perfect restraint of all the senses. Eastern ethics lays great emphasis on self-control, virtuous divine life and righteousness. There is intense asceticism. There is perfect control of the out-going senses.

Western ethics does not speak a word on Atman or Soul. It speaks of a little social service, altruism, humanitarianism, philanthropy. Eastern ethics says: there is one Immortal Soul in all creatures. There is one common consciousness. If you hurt any other creature, you hurt yourself. If you serve another man, you serve yourself. By serving others you purify your heart and purification of heart leads to descent of divine light and final emancipation or Mukti.

Western ethics may make one a dry philosopher but not a sage or a Yogi. Eastern ethics makes one a dynamic sage or a dynamic Yogi. It transforms man into Divinity.

8. Ethical Culture

Ethical culture will result in ethical perfection. An ethical man is more powerful than an intellectual man. Ethical culture brings in various sorts of Siddhis or occult powers. If you study Yoga Sutras you will find a clear description of the powers that manifest by observance of the practices of *Ahimsa*, *Satyam*, *Asteya*, *Brahmacharya* and *Aparigraha*. The nine Riddhis roll under the feet of an ethically developed man. They are ready to serve him.

The philosopher need not necessarily be a moral man or ethical man; but a spiritual man must necessarily be moral. Morality goes hand in hand with spirituality. Morality co-exists with spirituality. The three kinds of Tapas, viz., physical, verbal and mental that are prescribed in the seventeenth chapter of the Gita, the practice of Yama in Raja Yoga philosophy, and the noble Eightfold path of the Buddhists, viz., right thinking, right endeavour, right action, right living, etc., are all best calculated to develop the moral side of man. Sadachara or right conduct aims at making a man moral, so that he may be fit for the reception of Atma-Jnana or the realisation of the Supreme Tattva.

You should always try your level best to speak the truth at all costs. You may lose your income in the beginning. But in the long run you are bound to be victorious. You will realise the truth of the Upanishads, “*Satyameva Jayate Na-anritam*.” Truth alone triumphs, but not falsehood. Even a lawyer who speaks the truth in law courts, who does not coach up false witnesses may lose his practice in the beginning but later on he will be honoured by the judge as well as the client. Thousands of clients will flock to him only. He will have to make some sacrifice at the outset. Lawyers generally complain “What can we do? Our profession is such. We must tell lies. Otherwise we will lose our case.” These are false excuses. There is an advocate, a mental Sannyasi who is practising in the Uttar Pradesh, who is a friend and benefactor of Sannyasins, who never coaches false witnesses, who never takes up criminal

cases and yet he is the leader of the bar and is revered by the judges, clients, and colleagues. O, my friends, barristers and advocates, you are killing your conscience in order to have comfortable living and to please your wife. Life here is evanescent and like a bubble. Aspire to become divine.

The various formulae — *Ahimsa paramo dharmah* — Non-injuring is the highest of all virtues; *Satyam vada, Dharmam chara* — Speak the truth and do virtuous actions — Do unto others in the same way as you wish others to do unto you — Do as you would be done by — Love thy neighbour as thy Self — are all best calculated to develop the moral aspects of a human being. Morality is the basis for the realisation of Atmic Unity or oneness of life or Advaitic feeling of sameness everywhere. Ethical culture prepares you for Vedantic realisation of “*Sarvam Khalvidam Brahma* — All indeed is Brahman — there is no such thing as diversity.”

All aspirants commit mistakes in jumping to Samadhi and Dhyana all at once as soon as they leave their houses without caring a bit for ethical perfection. The mind remains in the same condition although they have practised meditation for fifteen years. They have the same jealousy, hatred, idea of superiority, pride, egoism, etc. No meditation or Samadhi comes by itself when one has no ethical perfection.

9. Self-realisation, The Ultimate Meaning of Ethics

A person should finally renounce everything, without losing his vigour, finding that the whole world is not better than a dry straw, and eager to find out the essence behind all things. Of all Dharmas or ethics, the knowledge of the Self is most precious, because through that, one attains Immortality. Wishing to enter the regions of the Eternal, the wise renounce the whole world, without mercy.

Ethics is right living. Ethics leads to restraint of the lower self and thereby the mind is calmed. Through the calmness of the mind, discrimination dawns and one knows the Self in a short time.

But all ethics have as their aim the realisation of the Self. This is the highest duty. This is the highest ethics. This is the highest Sadachara. This is the highest morality. This is the highest teaching. This is the highest penance.

One cannot attain to perfection by mere goodness and practice of virtue. He has to intensely meditate on the ideal with the help of purity acquired through virtue. Virtue and morality act as auxiliaries to meditation and final mergence of the individual in the Supreme. In Raja Yoga, Yama and Niyama act as ethics for perfection in Samyama. In Jnana Yoga, the Sadhana-chatushtaya acts as ethics for perfection in Sravana, Manana and Nididhyasana. The Veda Samhitas act as ethics for perfection in the knowledge of the Upanishads. Grihasthadharma acts as ethics for perfection in Sannyasa, the wise portion of life. Ethics leads to wisdom of the Self, where all duties, diversely practised, find a final satisfactory explanation.

All duties, domestic, social and the like are only relative. The ultimate and chief duty of every human being is the attainment of Truth, God-realisation. The discharge of all duties is in reality to qualify man to do this highest duty.

CHAPTER II

2. BASIS OF ETHICS

(SWAMI SIVANANDA)

1. Character, Conduct, Behaviour

I

Character is the essence of man. The sum total of his virtues or traits forms his character. Character is the peculiar qualities impressed by nature or habit on a person which distinguish him from others.

Man does an act. A Samskara or impression is formed in the mind. Repetition of the act goes to form a habit. A bundle of habits goes to constitute the character of a man. Every action affects the character of man.

You can deliberately build your character by cultivation of virtue. Good qualities like mercy, truthfulness, cosmic love, purity, self-control, courage, tolerance, honesty, generosity, yearning for God-realisation, serenity, discrimination, are the ingredients of good character.

II

Conduct is personal behaviour or deportment. Character expresses itself as conduct. Man has got various desires. He wills to obtain the objects of his desire. The will expresses itself in the form of an act for attaining the object of desire. The will, which is thus expressed is called conduct. Conduct is voluntary activity.

Conduct reveals the character of the man. It moulds the character also.

The guides of right conduct are the Dharma Sastras or the scriptures, the examples of saints, the Inner Self or Conscience and established usage.

Conduct is the outer expression of character. Character and conduct are inseparable from each other. Character is expressed in conduct. They act upon each other. Character is the inner side of conduct.

Conduct means the activities which adjust man to the environment. Good conduct is conducive to happiness as it brings man into harmony and concord with his surroundings and environments. Bad conduct generates pain.

III

Behaviour is the conduct of a person upon particular occasions. It is the day-to-day conduct of man, at work at any given time, play, alone, in company, at home, at school, office or outside. When a man is polite and courteous, when he is kind and sweet, when he shows respect to elders, teachers and saints, when he observes etiquette or decorum, he is called a man of good behaviour, in common parlance. External behaviour is not always a sure guide in judging a man's character. It is indeed difficult to assess character. God only knows the heart or the character of a man. Man makes mistakes in judging the character of a man. In judging a man's conduct his inner motives should be taken into consideration. Man is a very complex mysterious being. Sometimes the external mode of a man's behaviour may be misleading.

2. Basis of Conduct

It has been stated how this purposive and voluntary activity has at its back the spontaneous desire for self-expression. This desire-emotion is the basis of conduct in the fundamental sense of the term. What is at the root of this desire? A sense of incompleteness, of want of feeling of imperfection and dissatisfaction, which the individual seeks to fulfil through activity. This the Jiva feels on account of the severe limitations that yoke him to this finite physical existence and his own forgetfulness of his essentially perfect nature. Thus this Ajnana also forms the basis of conduct. When this

Ajnana is destroyed through Yoga all activity ceases as in the case of the Aptakama sage. Therefore Ajnana and the resultant feeling of imperfection and want form the basis of conduct subjective to the individual. Besides the external factors having a bearing upon conduct are natural phenomena and environment. But here the activity is more in the nature of reaction than voluntary self-initiated conduct in its primary sense. Through exercise of will man may refuse to react to these factors. Conduct is 'desire-initiated' and 'will driven.' Therefore 'desire' and 'will' form the basis of conduct.

3. Nature of Conduct

Human and sub-human life too is a process of seeking and self-expression. It is a seeking after freedom from bonds, from wants, from pain. It is a quest after harmony, 'repose,' 'peace.' It is thirst and search for happiness. By this very search and seeking man expresses his inmost nature. The true Self of man is Atman, pure Spirit. Atman is self-sufficient, full. It is Paripoorna. Therefore the human being gives expression to this essential quality of his being when he strives to be above all want. Again supreme Peace is the inherent nature of Self. '*Ayam Atma Santo*' is the declaration of the intuitive seers. Man's endeavour to eliminate worry and restlessness is an attempt to express this aspect of his Self. Likewise the Self being the very embodiment of Bliss, the quest for happiness too is self-expression only. '*Anandam Brahmeti vyajanat.*'

Without such self-expression the nature of a thing cannot be understood. Expression thus gives the clue to the inner nature of things. For example the quality and nature of a plant we find out through its expression in the form of flowers and fruits. In the human this innate urge, this 'Iccha' or desire to self-expression becomes manifested as 'Kriya' or activity. This is what constitutes the nature of human conduct. Conduct is voluntary, purposeful activity. Conduct therefore is in the nature of self-expression, a self-expression manifest as active quest of happiness and freedom from want. It connotes a desire for the achievement of a certain end, the fulfilment of a purpose.

The nature of conduct is seen to be voluntariness and purposiveness.

4. Ethical Discipline

The very root and the core of all moral discipline is mental purification through refraining from all evil actions and the active practice of virtue. Do good at all times. Ahimsa, Satyam and Brahmacharya symbolise these processes of avoiding sin, sticking to virtue and self-purification.

All harm arises out of man's egoism. Ego manifests as ambition, desire and lust. Under their influence man indulges in hatred, love, flattery, pride, unscrupulousness, hypocrisy and delusion. You must proceed along the path of virtue. Be determined never to swerve an inch from Dharma. The mind has to be carefully trained and the will should be developed and strengthened. Therefore much importance has been laid by the ancients upon Yama, Niyama, Shat-Sampat. The mind and will must be exercised and disciplined through deliberate act of self-denial and self-sacrifice in everyday-life. Ethical culture, therefore, demands moral vigilance and right exertion. The development of sensitive conscience and positive admiration for the goodness and nobility plays a great part in finishing ethical development.

To eradicate egoism arising out of Deha Abhimana, think constantly on the foulness and perishability of the body and the pains arising out of the senses. Reject them as evil and mentally rise above them. Dwell upon that which is desirable, elevating and Divine.

Improper action, thoughtless action without discrimination gives rise to all misery. To get freedom from misery, the noble path of virtue, truth and Sadachara is the royal way. Rigidly observe truth and purity in your thought, speech, action, in your inner motive and outer conduct. Be loving, tolerant, and charitable in your opinion of men and things and in your dealings with others.

In every sphere the individual should strive to adhere to these qualities and to manifest them. Thus this ideal is to be practised

between parents and children, elders and youngsters, teachers and pupils, Guru and disciples, friends and friends, leader and followers, ruler and the subjects, nation and nation.

To stick to Sadachara is difficult, no doubt mockery, misunderstanding and persecution will have to be faced. Therefore the cultivation of forbearance, meekness of spirit, calm endurance and spirit of forgiveness are of great importance. Uphold virtue at any cost; for its sake bear any calumny. Return good for evil.

5. Samanya Dharma

Samanya Dharma is the general Dharma or the general law for all men. This Dharma must be practised by all men irrespective of caste, creed, Varna and Ashrama. Goodness is the property of everyone. It is not the property of any particular caste, class or community. Every one should practise this general law and develop divine qualities.

In the Raja Yoga Philosophy Yama and Niyama have been explained as the first two Angas of Yoga-practice. These constitute non-violence, truthfulness, celibacy, non-stealing, non-covetousness, internal and external purity, contentment, austerity, etc.

As per Vishnu Samhita forgiveness, truthfulness, control of the mind, purity, practices of charity, control of the senses, non-violence, service of Guru, visiting the places of pilgrimage, compassion, simplicity, absence of greed, worship of the gods, etc., are the essentials of Samanya Dharma for all men.

Fearlessness, cleanness of life, steadfastness in the Yoga of wisdom, alms-giving, self-restraint, sacrifice, study of scriptures, austerity, straightforwardness, harmlessness, truth, absence of anger, renunciation, peacefulness, absence of crookedness, compassion to living beings, uncovetousness, modesty, mildness, absence of fickleness, fortitude, purity, etc., constitute Daivi Sampat as enumerated in the Bhagavad-Gita.

The virtues enumerated in the noble eightfold-path of

Buddhism, and the ones prescribed by Lord Jesus in his “Sermon on the Mount” also come under the above fundamental virtues.

Your heart is harder than flint or steel as it has been the repository for the demoniacal qualities such as greed, miserliness, harshness, rudeness, anger, pride, etc. It is your foremost duty to soften the heart. You have made your heart crooked and narrow through hypocrisy, untruthfulness, backbiting, etc. It is your onerous duty to expand it now. You have rendered your heart impure through lust. You must purify it now. Only by the practice of the Samanya Dharma, by the development of the virtues you can soften your heart, expand it and purify it.

Practise Ahimsa. If you injure any other creature, you really injure yourself, because the whole world is nothing but your own self. This is Hindu Ethics.

Speak truth at any cost. The world is rooted in truth. The Dharma and all the religions of the world are rooted in truth. Practice of Ahimsa and truth constitutes the very basis and foundation of ethical life.

Food directly influences the mind. Take Sattvic food to make your mind pure. The senses are like turbulent and wild horses. The body is like the chariot. Mind is the rein. Intellect is the driver. The Atman is the Lord of the chariot. If the senses are not kept under proper control, they will throw this chariot into a deep abyss! You will come to ruin. He who keeps the reins firm, and drives the chariot intelligently, by controlling the sense-horses, will reach the destination—the goal of life.

May you all attain eternal bliss through the practice of the cardinal virtues or, Samanya Dharma!

6. Right and Wrong

All are confused on the terms right and wrong. Even the most learned men are puzzled in finding out what is right and what is

wrong. Even the sages and seers find it difficult to define these terms precisely.

Lord Krishna says in the Gita: “What is action? What is inaction? As to this even the wise are deluded. Therefore I shall teach thee such action by knowing which thou shalt be liberated from evil. It is needful to discriminate action, to discriminate unlawful action and to discriminate inaction. He who seeth inaction in action, and action in inaction, is a wise man, he is a Yogi and performer of all actions” — Gita Chap. IV — 16 to 18.

That which elevates you and takes you nearer to God is right; that which brings you down and takes you away from God is wrong. The actions performed in accordance with the injunctions of Sastras are right; the ones done against the principles of Sastras are wrong. To work in accordance with the Divine Will is right, to work in opposition to the Divine Will is wrong. That work which gives elevation, joy and peace of mind is right; that which brings depression, pain, restlessness is wrong. To give pleasure to others is right; to spread misery and pain to others is wrong.

Selfishness clouds understanding. Even if a man has got a tinge of selfishness he cannot find out what is right and wrong. A very pure, subtle, sharp intellect is needed for this purpose. You must possess a well purified heart. You must have a balanced mind. You must be indifferent to heat and cold, pleasure and pain, praise and censure, success and failure. You must be well-trained in Nishkama Karma Yoga (selfless service). A pure man who has done selfless service for several years and who is doing worship of Isvara for a long time can readily find out what is wrong and what is right. He will hear his Inner Divine Voice, the voice of silence, by which he will be well guided in detecting the right and wrong.

Here is the gist of Sadachara or right conduct. “Non-injuring in thought, word and deed is the highest of all virtues.” If one is perfectly established in Ahimsa in thought, word and deed, he can

never do any wrong action. If one practises this very carefully he will not commit any wrong act. This is the reason why Patanjali Maharshi emphasises Ahimsa prominently in his Raja Yoga Philosophy by giving it the first place in the practice of Yama or self-restraint. Do not perform any action that brings shame and fear. You will be quite safe by following this rule.

Right and wrong vary according to circumstances, Varna and Ashrama, To kill an enemy for the protection of his subjects, is right for a Kshatriya king. To speak untruth to save the life of a Mahatma who has been unjustly charged by the unjust officer of a state, is right. Untruth has become a truth in this case. To kill a dacoit who murders the wayfarers daily, is Ahimsa only. Himsa also becomes Ahimsa in certain circumstances.

Stick to one rule or principle that appeals to your reason and conscience and follow it with faith and attention. You will evolve and reach the abode of eternal bliss. Performance of one's own duties brings happiness, quick evolution and freedom.

7. Truth

Truth constitutes the essence of the Vedas. Control over passions constitutes the essence of truth. And self-denial or refraining from the worldly enjoyments forms the essence of self-control. These attributes are always present in a virtuous man.

Truth is the one undecaying Brahman. Truth is the one undecaying penance. Truth is the one undecaying sacrifice. Truth is the one undecaying Veda. Truth is awake in the Vedas. The fruits attached to truth have been described as the highest. From truth originate righteousness and self-control. Everything depends upon truth.

There is no penance like truth. Truth creates all creatures. Truth sustains the entire universe. It is with the help of the truth that one goes to Heaven. That which exists in the past, present and future, is truth.

Truth is the origin of creatures. Truth is their progeny. It is by truth that the world moves. It is by truth that the sun gives heat. It is by truth that the fire burns. It is on truth that Heaven rests. Truth is sacrifice, penance, Vedas, the verses of Sama, Mantra and Saranagati.

Truth is the Vedas and their branches. Truth is knowledge. Truth is the ordinance. Truth is the observance of vows and fasts. Truth is the prime syllable OM. There is truth where righteousness is. Every thing multiplies through truth.

Truth is righteousness. Righteousness is light and light is bliss. Ahimsa, Brahmacharya, purity, justice, harmony, forgiveness, peace are forms of truth.

Once upon a time truth and all religious observances were weighed in a scale. When both were weighed that scale on which truth was, proved heavier.

Harischandra practised truth. He adhered to truth at the risk of his life and attained immortality and eternal bliss and undying fame. He still lives in our hearts.

Brahman is truth. You can attain truth only by practising truth. Therefore be firm in truth. Realise the truth by practising truth.

8. Forms of Truth

Truth always exists in a pure and unmixed state. Truth is always a duty with the good. Truth is eternal duty. Truth is the greatest refuge of all. Hence respectfully bow to Truth.

Truth is duty. Truth is penance. Truth is Yoga. Truth is the Eternal Brahman. Truth is a great sacrifice. Everything depends upon truth.

Impartiality, self-control, forgiveness, modesty, endurance, goodness, renunciation, meditation, dignity, fortitude, compassion and abstention from injury are the various forms of truth.

Truth is immutable, eternal and unchangeable. It is won

through Yoga. It is won through practices which do not oppose any of the other virtues.

When desire, hatred, lust and anger are annihilated, that quality by virtue of which you are able to look impartially upon one's own self and one's enemy, upon one's good and one's evil is called impartiality.

Self-control consists in never wishing for another man's property, in gravity and patience and power to remove the fears of others regarding one's own self and freedom from diseases. It is obtained through knowledge.

Devotion to liberality and the performance of all duties form goodwill. You will gain universal goodwill by continual devotion to Truth.

The quality by which an esteemed and good man puts up with both what is agreeable and disagreeable is forgiveness. You can cultivate this by the practice of truthfulness.

That quality by which an intelligent man contented in mind performs many virtuous actions and is never blamed by others, is called modesty. It is cultivated through righteousness.

That virtue which forgives for the sake of virtue and religious profit is called endurance. It is one of the forms of forgiveness. It is gained through patience. Its object is to attain knowledge of the Eternal.

The abandoning of mundane desires and earthly possessions is renunciation. Renunciation can be obtained only by that man who is destitute of anger and malice.

That quality by which one does good with diligence and care to all creatures is goodness. It has no particular form and consists in the giving up of all selfish attainments.

That virtue by which one remains unchanged in weal and woe is called fortitude. That wise man who seeks his own well-being always practises this quality.

You should always practise forgiveness. You should be ever devoted to Truth. The wise man who can renounce joy, fear and anger can develop fortitude.

Abstention from injury to all creatures in thought, word and deed, kindness and charity are the permanent duties of the good.

All the above virtues, though seemingly different, have but one and the same form, namely Truth. All these hold up Truth and strengthen it.

It is impossible to exhaust the merits of Truth. That is the reason why the Brahmanas and the gods speak highly of Truth.

There is no duty which is higher than Truth and no sin more dreadful than untruth. Indeed, Truth is the very root of righteousness. Therefore you should never ignore Truth.

From Truth originate gifts, sacrifices with presents, the threefold Agnihotras, the Vedas and everything else which lead to righteousness.

On one occasion a thousand horse-sacrifices and Truth were weighed against each other in the balance. Truth proved heavier than a thousand horse-sacrifices.

9. Stick to Your Promise

Never break your promise. Stick to it even if it costs your life. It is better to give up your life in order to secure due performance of a sacred and solemn promise.

“Be slow to make a promise, but be quick to perform it.” This is the old adage. Say “I shall try but I do not promise you.” Do not entangle yourself by making promises thoughtlessly. Think well before you make a promise.

He who breaks his promise is not trusted by others. He who breaks his promise is censured severely by the people, as he is a liar.

He who keeps up his promise is respected by the people, He who practises truth must stick to his promise.

The vast majority of persons give all sorts of false excuses when they break their promise. This is very bad.

Suppose you have given a promise to meet a certain man at 4 p.m. on 9.7.'43 at the Town Hall; you must meet him at any cost. Even if it rains very heavily, you must not break your promise. You must not give false excuses. You must go in a car, pay any amount and meet him.

He who keeps up his promise produces a very deep impression on others. He strengthens his will-power. He attains success in all his undertakings.

Sticking to promise is a great vow. It is a great virtue. He who sticks to his promises attains great happiness here and hereafter.

10. Conscience

Conscience is a form of truth. It is the knowledge of our own acts and feelings as right or wrong. It is a sensitive balance to weigh actions. It is the faculty or principle by which we distinguish right from wrong. It is a guiding voice from within. Sense of duty is conscience. Scrupulousness is conscience. Conscience is like a silent witness and a silent teacher. It is the light of the soul that is burning within the chambers of your heart. Conscience grows through experiences.

When you do a wrong action, the conscience pricks you. You experience pin-pricks. It says to you in a clear, small, shrill voice: “Do not do this wrong action, my friend. It will bring misery to you.” A conscientious man at once ceases to act further and becomes wise.

In a wicked man, this faculty becomes dead. The sensitive nature of consciences is destroyed by sin or corruption. Hence he is not able to discriminate right from wrong.

A man of clear conscience, is ever pure, joyful and cheerful.
A man of guilty conscience is morose, cheerless.

Virtuous acts, charity, benevolence, nobility, generosity, acts of mercy, practice of truthfulness, Brahmacharya and Ahimsa sharpen the conscience; falsehood, cruel and immoral life, crookedness, deceitfulness kill the conscience. Certain professions, in which one has to utter deliberate falsehood daily, annihilate the conscience.

A man of pure and clean conscience sleeps happily and wakes up happily and moves about happily in this world. He attains happiness in this world and in the next world. A man of guilty conscience is ever restless and unhappy in this world and in the next world also.

Food plays an important role in the development of a pure conscience. Sattvic food helps the man to have a clean conscience. Animal food makes the conscience impure. It produces a hard crust on the surface of the conscience and blunts it totally.

A man of guilty conscience is dead even while living. A man of pure conscience is a veritable God on this earth.

Have always a clean conscience by adhering to Truth and rejoice in the Eternal Soul within.

CHAPTER III

3. MORALITY

(SWAMI SIVANANDA)

1. Benefits

No Yoga, Samadhi or Kaivalya is possible without ethical perfection.

The word 'morality' comes from the root *moris* which means conduct.

That which is ethically good helps man to attain freedom, perfection and everlasting bliss. That which is ethically bad, brings misery, suffering and lower births to man.

Chitta-Suddhi or purification of the mind is an indispensable condition for the higher stages of the moral life.

What embodies truth, is right action; that which embodies untruth, is wrong action.

Duties are opportunities given to man to annihilate his separate self and develop a broad, universal outlook on life. The duties of Varna and Ashrama together constitute the code of relative duties, the duties of status in life, the duties obligatory on the individual in consequence of social status, temperament, specific powers and capacities. Sanatana Dharmas are the common duties of man, the duties that are obligatory on all men equally, irrespective of individual capacities, social status, nationality or creed.

Every individual should subdue his senses and give up his egoism which is the greatest evil. He should conquer pride through humility, anger through forgiveness, narrow attachment to family through universal benevolence and cosmic love. True peace and greatness lie not in self-assertion, not in individual efforts for one's own good, but in offering oneself as a contribution to the well-being of the whole world. The practice of ethics broadens one's heart, destroys the selfishness, and makes him live for the entire universe. It brings about the reformation or regeneration of man's lower nature

or the radical conversion of the inner man and shows the way to freedom or beatitude.

Innocence or Ahimsa which is not mere negative abstention but positive kindness to all creatures, charity, truth-speaking, purity in thought, word and deed and renunciation of all the worldly interests mark the good man.

Practice of ethics needs self-control. Self-control will bring happiness to yourself and others. Control of anger will help you to develop gentleness, mercy, compassion. Control of covetousness will make you generous and charitable. Control of lust will lead you to purity.

Control anger, the desire for material possessions, the lusts of the flesh, malevolence and all sorts of cravings. Only then you will be endowed with good conduct. Good conduct will lead to the attainment of highest bliss and supreme good.

May you attain Nisreyasa or the Kaivalya state of Absolute Bliss through ethical perfection.

2. Moral Obligation, Moral Sentiments

Moral judgment is always accompanied by moral obligation and moral sentiments. When you judge an action to be right, you feel under moral obligation to perform it. You have a feeling of approval. When you judge an action to be wrong, you feel under moral obligation not to perform it. You have a feeling of disapproval. The feelings of approval, disapproval, remorse or repentance, etc., are called moral sentiments.

Moral obligation is the sense of duty or oughtness. Moral obligation is not of the nature of physical compulsion. It is of the nature of 'ought' and not of the nature of 'must.' Moral obligation is essentially self-imposed. The Self itself is the source of moral obligation. God is the source of moral obligation, Who knows not only all your actions, but also your inner motives and intentions.

Moral law is the expression of the perfection of God. It is the voice of God in man.

Moral sense or moral faculty is the capacity of the Self by which it apprehends the moral quality of an action or discriminates between rightness and wrongness. It is often called conscience. But it is something more than conscience. It is conscience plus Visuddha Buddhi or pure intellect, plus power of discrimination.

Moral ideal is infinite. Therefore, it cannot be completely realised by the vast majority of persons. A thirsting aspirant can attain this ideal. A Jivanmukta or liberated sage is an embodiment of morality. He has attained the acme or pinnacle of moral ideal. Moral progress consists in the gradual approximation to the moral ideal. The greater the moral progress, the greater the moral ideal and the deeper the sense of moral obligation.

3. Moral, Immoral and Non-Moral Actions

Morality and immorality are relative terms.

He who molests his wife frequently is more immoral than a man who occasionally visits a house of a fallen sister. He who constantly thinks of a woman and always entertains sexual thoughts is the most immoral man.

Karma is action. Akarma is inaction. Remaining in an idle state is inaction. Vikarma is forbidden action such as killing, injuring, etc. This is immoral action.

A moral action is in accordance with the injunctions of the scriptures. It is subject to the moral law. It is a virtuous action. It is consistent with what is right.

Automata and animals are neither moral nor immoral. They are non-moral.

Amoral or non-moral action is above moral rules or ordinary moral standard. The actions done by Jivanmuktas or liberated sages belong to this category. They cannot be judged by ordinary human

standards. Reason and moral laws cannot penetrate there. Lord Rama's killing the Brahmana and Vali; Lord Krishna's Rasa Lila and Sri Vyasa's Niyoga in the procreation of Pandu, Dhritarashtra and Vidura are all amoral or non-moral actions.

A Jivanmukta is above all rules and prohibitions, but he will never do any immoral action. He is in full possession of the highest knowledge of Brahman or the Absolute. Whatever he does is strictly moral, in the ultimate highest sense of the term.

Subtle and deep is the path of morality. What is moral on one occasion is immoral on another occasion. A wise student should tread in the path trodden by great Mahatmas.

4. Moral Life and Moral Standard

The ethics of the Hindus is not only theoretical but also disciplinary and practical. It culminates in the philosophy of the Absolute which is the consummation of the spiritual life. It includes not merely the analysis of the will and its inner springs but also a part of practical moral Sadhana as embodied in the various practical schemes of Chitta-Suddhi or purification of mind, through external and internal aids. The ethics of the Hindus always keeps in view the practical end of leading the soul beyond the empirical life to that which is non-empirical and transcendental, which bestows absolute freedom and perfect autonomy of the Self (Absolute Atma Svarajya or Kaivalya), it is here that it furnishes the strongest contrast to Western Ethics.

Ethics is the study of what is right or good in conduct. Morality implies conscious responsibility on the part of the agent for his actions. For ethics inner motives are more important than external deeds. External actions are only indicators.

Why should a man lead a moral life? Why should he not do this and not that? Because man will be no better than an animal if he does not lead a moral life. The aim of morality is to raise man to the level of Divinity by transforming his brutal nature.

Rules of conduct are prescribed by great Rishis and sages of yore like Manu, Yajnavalkya and Parasara for those baby souls who cannot think for themselves. These rules of conduct are embodied in the Smritis. You will have to lead the life according to these rules. This is moral life that will pave the way for the attainment of supreme good or Sreyas.

A right action is in accordance with a rule or law. A right action is good because it leads to the attainment of virtue. 'Bad' must be shunned as it leads to vice or evil and downfall. You will have to decide your conduct according to the standard of 'Right' and 'Good.' Right and wrong refer to the moral standard as law. Good and bad refer to it as end.

Why is truthfulness right? Because it is in conformity with the law. "*Satyam Vada* — Speak Truth." Why is stealing wrong? Because it is against the law. "Thou shall not steal." Thus the moral standard is of the nature of law.

Why is it good to do acts of mercy to people who are suffering? Because it fills the heart with mercy, makes the man sympathetic, softens his heart, removes hatred and refines and ennoble his character. It helps him to develop Daivi Sampat or divine virtues and attain everlasting peace and happiness. Why is it bad to murder a man? Because the act brings him to the level of an animal, spoils his character and makes him miserable. Thus moral judgment is passed on an action from the viewpoint of the end.

Moral life, according to Hinduism, is not merely the service of man but also of God as revealing Himself in suffering humanity. Moral life leads to life - everlasting and immortality.

There is no perfect or absolute moral standard in ethics as morality and immorality are relative terms only.

5. Dharma Sankata (*Quandaries in Dharma*)

I

Sometimes one is puzzled as to what to do under certain circumstances. There is conflict of duty. One has to choose between alternatives both of which go against Dharma. Dharma is extremely subtle and deep. Even sages are perplexed.

Narada appeared before Anasuya and said, "I take food only once in twelve years and that too from the person to whom the request is made. If it is refused then the Bhiksha is postponed for another twelve years. I receive only Nirvana Bhiksha."

Now Anasuya was in a great dilemma. She was in Dharma Sankata. If she gives Bhiksha naked it would endanger chastity, the true ornament of the woman. But her refusal would amount to disobeying her husband's order and violating the injunctions of Dharma Sastras with regard to Atithi Bhiksha. It would be a sin in either case. Service of an Atithi is most sacred for the householders.

But she prayed to Lord and her husband and she was miraculously saved. She sprinkled the water which was used for washing the feet of her husband on the body of Narada. Becoming naked immediately she took the plate of food and without looking at her guest she asked the guest to receive the Bhiksha. Narada was changed into a woman by the power of chastity of Anasuya. He ran away. This is an instance of Dharma Sankata. In this case her power of chastity saved her. Anasuya acted most wisely.

II

Sometimes you will have to choose the lesser evil and you must be prepared to undergo the results of that Karma. One man's father was in a dying condition. He had no food. He was dying of starvation. The father would die if he was not given any food. Food could only be had by stealing. What is the Dharma of the son at this critical junction? To save the life of his father is his Dharma. He stole some food and saved the life of his father. He must suffer for the evil act of stealing.

III

A man was standing in a place where three roads met. He observed a black cow going fast and running along one of the roads. A little later a butcher came in pursuit of the cow and asked, "Did you see a black cow passing along this road?"

If the man told the butcher about the way the cow went, the cow would be caught and killed. If he denied having seen the cow then he would be uttering a falsehood. If he points another road, that too will be a lie. He should keep quiet.

IV

A jeweller with some jewels was passing along a road. A Brahmin knew the jeweller well. A dacoit came to the Brahmin and asked him: "Did you see the jeweller?" If he says "yes" he commits a sin. The dacoit may kill and plunder the jeweller. If he points to another road this is also a sin. If he keeps quiet the dacoit would give him a good thrashing. It is better if the Brahmin keeps quiet. He must be prepared to receive the thrashing and even to meet death from the hands of the dacoit.

V

Ravana was doing great havoc. Although Ravana was a Brahmin, Rama killed him, in order to save the world from destruction. This is not Himsa. Killing a dacoit who is murdering many people, is no Himsa. It is Ahimsa. He who kills this dacoit, does much good to the public.

VI

There was once a hunter by name Valaka. He used to kill animals in order to support his children, wife, aged mother, father and other dependants. He never killed animals wilfully. He always spoke the truth. He was free from malice.

Valaka searched in the forest one day diligently for some animal or other, but he could not find any. At last he found a beast of

prey which was drinking water. He had not seen up to that time an animal of that kind. The animal was blind but it had a very keen sense of smell. The hunter killed the animal. The moment he killed the beast, shower of flowers fell from the skies. A celestial car wherein the Apsaras were singing melodiously came down from heaven to take the hunter.

That animal had performed severe austerities in order to acquire the power to kill all animals. Brahma granted the boon, but made him blind. Valaka went to heaven because he killed the beast which had the cruel intention of killing all beings. A man by doing even a cruel act may acquire the merit of a righteous deed as Valaka did for killing the blind animal.

Morality is, therefore, very difficult to understand. The killing of the animal was a good act in this particular instance. It was not considered as Himsa (inflicting cruelty) because much good resulted by the killing of the animal. Himsa and Ahimsa are relative terms only. To an ordinary man, Ahimsa should be the aim; but he will not fall from this principle if, out of sheer necessity and with no selfish aim, he has recourse to Himsa occasionally. One should not give leniency to the mind in this respect. If you are lenient, the mind will always take the best advantage of this and will goad you to do acts of violence. "Give a rogue an inch, he will take an ell." The mind at once adopts this policy, if you give it a long rope for its movement.

VII

There was a Brahmin named Kaushika in a village which was situated at the confluence of two rivers. He was very strict in the observance of his vows. One of his vows was, "I will ever speak the truth." Therefore he became famous as a truthful man.

Once, the people of the village were afraid of robbers. They went into the forest. The robbers tried to find them out even in the forest. The robbers approached Kaushika and said, "O truthful man! Please tell us which way these persons have passed a little while

ago? Tell us if you have seen them, in the name of *Truth*." Kaushika told them the truth. The robbers seized the persons and killed them. Kaushika who had no knowledge of the subtleties of religion fell into a horrible hell for the grave sin of uttering the truth which should not have been uttered. Even "Truth" divorced from the principle of Ahimsa can be a source of sin as in this case!

A foolish man who is not conversant with the principles and full meaning of morality, apt to fall into a horrible hell for not seeking the counsels of wise men to clear his doubts. All that is free from any motive of injury to any being, is surely morality, because the moral precepts have been made to free creatures from all injuries. Dharma (morality) is so called because it protects all.

If a man takes a vow for some definite purpose and if he cannot redeem the same by actions, he will not obtain the rewards of that vow.

If one's life is in danger, at marriages, or on occasions of risk to the life of one's Guru or father or relatives, anything spoken, which is far away from truth, will not be considered as falsehood. When falsehood, is spoken in the cause of Ahimsa it does not amount to a falsehood. That falsehood is permitted. One must be well-versed in the real secrets of Dharma.

When one's life is at stake or when one's entire fortunes are about to be lost or in the cause of a Brahmin, untruth may be uttered. There is no sin in uttering falsehood on these occasions. On these occasions untruth is permitted as an exception to the rule. He alone, who can distinguish between the niceties of truth and untruth can be said to be conversant with Dharma.

Because it is said one may utter falsehood on such occasions, you should not give leniency to the mind. Your ideal should be to speak the truth at all costs and not to speak falsehood even in jest. The above are exceptions when higher things are at stake, viz., the welfare of others.

VIII

What a magnanimous soul was Sibi! He was an embodiment of Dharma. He fulfilled his promise at the risk of his life. He had an extremely compassionate heart. To save the life of a pigeon, he cut off pieces of flesh from his own body. Dharma and mercy saved him, earned for him eternal fame and helped him to attain the eternal regions. He who sticks to Dharma and is merciful and who fulfils his promise, is adored by the gods. He surely attains Immortality and Eternal Bliss.

You should protect that man who has taken shelter under you. This is your Dharma. You will earn great merit like Sibi.

IX

On one occasion king Ambarisha fasted for three consecutive days. He bathed himself in the Yamuna and worshipped Vishnu at Mathura. He gave plenty of riches and cattle to Brahmanas. He first fed the Brahmanas and asked their permission to break his fast. At that time Durvasa appeared as his guest. The king received him duly and requested him to take his meals. The Rishi consented and went to bathe in the river and perform his daily rites. The king waited long for him but he did not return. There was only half a Muhurta now remaining of Dvadasi. If the king did not eat anything, his Vrata would not be observed. If he ate he would show disregard to a Brahmana. At this juncture the king decided to serve both ends by taking a little water, for the Brahmanas call that, both eating and non-eating.

X

Mark the conduct of Parasurama. He was ordered by his father Jamadagni Rishi to slay his mother. Parasurama implicitly obeyed his father's command, for he firmly believed that nothing but good could come by obedience to father. His Shraddha was

immediately rewarded because the mother was brought back to life by Jamadagni. Thus if you are true to the dictates of your conscience you can solve vexing problems of Dharma Sankata.

6. Moral Judgment

Moral judgment is the moral act of discerning and pronouncing particular actions to be right or wrong, good or bad. It compares the action with the moral standard, and thus judges whether the voluntary action is in conformity with it or not. The moral standard is kept before the mind and applied to the cases under consideration. It is a judgment upon an action with reference to the moral ideal. It is a judgment upon conduct, the judgment that such and such conduct is right or wrong.

There is a subject who judges. There is an object that is judged. There is a standard according to which the action is judged. There is the moral faculty of judging (conscience).

Moral judgment is passed only upon conduct. It is not passed upon all sorts of actions. Voluntary actions and habitual actions are objects of moral judgment. Non-voluntary actions are excluded.

The motive is the idea of the end chosen by the person. It is a part of intention. Intention is wider than motive. Intention includes the ideas of the chosen end and ideas of the chosen means, agreeable or disagreeable, pleasant or unpleasant and also the foreseen consequences of the action.

Sometimes the motive is quiet good, but the consequences turn out to be bad. For example a dexterous surgeon performs an operation with intense care in order to cure a patient, but the patient dies despite his best efforts. The motive is good in this instance, but the consequence is bad. The action of the surgeon cannot be considered as bad, because his motive is good.

Sometimes the motive is bad but the consequence turns out to be good. A mischievous man threw a rupee on the head of a

beggar in order to cause injury, but the beggar picked the rupee and bought some rice and *dhal*. Here the action is wrong, though the consequence is good, because the motive is bad.

Sometimes the end chosen is good, but the means employed for the attainment of the end are bad. A man steals some money and feeds the poor. Here his motive is good, but the means adopted are immoral. Therefore the action is wrong. We cannot regard his conduct as right. An action is right if both the motive or the end and the means are good. An action is wrong if either of them is bad.

We pass moral judgment on the character of a man when we want to determine his moral worth or moral excellence. We do not determine the moral quality of an action of a man by considering the character of the man, for a man of good character has not always a good intention and a man of bad character may not have necessarily a bad intention always. You are far from right if you maintain that character is the object of moral judgment though in actual life it frequently weighs as an influencing factor in such judgment. The moral quality of an action is always determined by the intention of the actor.

Moral judgment is extremely difficult. It demands a pure, subtle, sharp intellect or very pure conscience. Even a slight tinge of selfishness or impurity will mar the moral faculty that passes the judgment. He who is leading a pure moral and divine life will be able to pass a correct, moral judgment. A Jivanmukta or liberated sage only can pass a correct moral judgment.

7. Moral Standard and Judgment

This inevitable relativity of morality has made it difficult to have any right or definite moral standard. Everyone's actions and all occurrences cannot be assessed by single fixed standard. The actions of a soldier in a battlefield cannot be judged by the same standard of morality applicable to a layman in civic life. Nor will a similar action of the self-same soldier be of the same nature if

repeated at home during peacetime. Materialists and critics seek to take advantage of this seeming lack of any uniformity of moral standard and level the charge that there is no reliable moral standard at all. This is a mistake. This is due to mere superficial view without insight. Behind the variety and difference in matters of detail, there is a unity of principles underlying. There is a uniform fundamental universal moral law for all times.

This law, some stated as the promotion of human happiness and welfare. Others put it as "The greatest good of the greatest number." Certain Westerners like Berkeley and Hume held that as moral which contributed to the pleasure of man and cancelled pain. But they modified it by saying that it was not sensuous pleasure that was meant. It was a rational and a higher type of pleasure. But they all went on the assumption of the solid reality of the World. The seers of the East had evolved the law upon a distinctively spiritual basis. In trying to fix a standard, you should bear in mind that ethics and morality are part of life. Therefore, they should be conducive to the attainment of the highest ultimate purpose of life. It is conclusively established that Self-realisation, the attainment of the Infinite, Eternal State of Existence-Knowledge-Bliss is the *Summum Bonum* of life. Thus in the absolute sense, that which helps to attain the *Summum Bonum* conforms to the eternal ethical law. There is no ideal that is an ideal by itself finally, but is subordinate to the highest ideal, Self-realisation, the attainment of freedom and eternal life.

They too said that bestowal of happiness was the test of morality of an action. But this happiness was not worldly happiness. All worldly happiness is evanescent. It is not unalloyed. It also causes a reaction of misery. True happiness is the Eternal and Infinite. "*Yo Vai Bhuma Tat Sukham*." But this criterion is transcendental. But this vision of the ancient seers found a means of reconciling this with the life of man on the relative plane. How? The sacrifice of all selfish interest and the dedication of life to others' good, form therefore the backbone of ethical life. Because "*Isaavasyam Idam Sarvam*."